THE BLACKE DEVILL OR THE APOSTATE.

TOGETHER
With { The WOLFE Worrying the LAMBES. AND The SPIRITVALL NAVIGATOR, BOVND For the *Holy Land*. In three Sermons.

By THOMAS ADAMS.

Ierem. 13, 23.

Can the Black-Moore change his skin? Or the Leopard his spots? Then may ye also do good, that are accustomed to do euill.

Bern. Sent.

Quid prosunt lecta & intellecta, nisi teipsum legas & intelligas?

LONDON,
Printed by William Iaggard, 1615.

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For the [illegible] In three Sermons.

BRITISH MUSEUM

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TO THE HONO

rable Gentleman, Sir *Charles Morrison*, *Knight Baronet.*

WOrthy Sir, I haue beene bold, vpon better acquaintance with your Vertues then with your ſelfe, to ſend a ſhort Treatiſe to your view. I know whoſe iudgement it muſt paſſe, yet am feare-leſſe: not in any arrogant ſtupidity of my owne weakeneſſe; but in a confident preſumption of your goodneſſe; a weighty habite, not parallel but tranſcendent to your Greatneſſe. Perhaps Nature hath taught you, that to be Generous is to be vertuous: but I am

ſure, wiſedome hath perfected naturall diſpoſition in you; & giuen you not onely an excellent theoricall diſcourſe, but an actuall reducing of thoſe things into practiſe; which are better then you ſhall finde here. Though you haue happier Contemplations of your own, yet accept theſe, as the ſlender preſents of a poore man giuen to the rich. Weake I confeſſe it: for how ſhould the child be ſtrong, begot in the fathers weakneſſe! It hath the more need of your Protection; & knows the better to expreſſe it ſelfe and the Authour euer ready at

Your Honourable command
to doe you ſeruice,

Tho: Adams.

To the Reader.

READER, *this Booke stands at the mercy of thy capacity for thy censure. Perhaps thou wilt iudge it done for oppositions sake: the* Blacke Deuill *to the* White: *perhaps for imitation; perhaps for affectation. Thou mayst forme causes enough in thy imagination to produce it; yet misse the right. It was to shew thy selfe, and all other perusers, the* blackenesse *of Sinne; and among the rest, of* Apostacie. *Would you not behold Impiety in the true colours: you may forbeare. If you would, look here, and detest it. If you will take out a good lesson, and hate to doe it; neither you nor I shall haue cause to repent our labours. Once we must giue account, what we haue heard, and seene, and done; when the pleasures of Sinne, like old surfets, shall giue a bitter reluctancie in the stomacke of the conscience; and wee are going to Gods colde earth. Learne wee now to preuent the doing of that, which we shall one day be sorry to haue done.*

There

There is no man liuing, but shall repent of his wickednesse, either on earth, or in hell. Reade and be instructed. If you finde just faults heere, I submit my weaknesse to your censure. In omnibus meis scriptis, non modò pium Lectorem, sed liberum correctorem desidero. *But to those Censurers,* Qui vel non intelligendo reprehendunt, vel reprehendendo non intelligunt, *I wish either a more sound vnderstanding, or more sober affection.*

Aug. in Proœm. Lib. 3. de Trin.

Idem contra Faustum, Lib. 22. Cap. 34.

Criminor, amplector; tibi sunt communia, lector.

But as he that commendeth himselfe, is not approued, but whom the Lord commendeth. *So if the Lord approue,* I passe not for mans judgement. *If you snib me for writing so frequently, and not confining my selfe to the Pulpit; I answere, (besides that I will not neglect this to do that)*

2 Cor. 10,18

Quò liceat libris, non licet ire mihi.

My Bookes may be admitted, where I cannot come. If you say, there are bookes too many: I answere, restrain them to this quality, and Abundans cautela non nocet. *Farewell, be satisfied, be blessed.*

Wingraue, July 7.

THO. ADAMS.

THE BLACK DEVILL OR *The* APOSTATE.

Math. cap. 12. ver. 43.

When the vncleane spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44. *Then he saith, I will returne into my house, from whence I came out. And when hee is come, hee findeth it empty, swept, and garnished.*

45. *Then goeth he, and taketh with himselfe seuen other spirits more wicked then himselfe; and they enter in, & dwell there. And the last state of that man is worse then the first. Euen so shall it be also vnto this wicked generation.*

OVR *Sauiours* manifold and manifest *Miracles*, which he wrought among and vpon the *Iewes*, were requited with a blasphemous interpretation; that they were done in the power of *Beelzebub*. Which hauing disproued by inuincible

arguments, he concludes against them in this *Parable. When the vncleane spirit &c.* This is clearely manifest in the application. *Euen so shall it be also vnto this wicked generation.*

A double occasion giues vs the hand of direction to this *Speach.* Either it hath a reference to the *Man* dispossessed of the *dumbe* and *blinde Deuill.* ver. 22. Or intends a conuiction of the contumelious blasphemies of the *Iewes.* Perhaps it may be referred to the former, but certainely is directed to the latter. It may serue for both: so two gappes be stopp'd with one bush: two sores couer'd with one plaister.

1 It might serue for a charge to the *cured*, to preuent recidiuation. He was *dumb*; behold he speaks: he was *blinde*; behold he sees: he was *possessed*, behold he is enfranchised. He hath recouered his *eyes*, his *tongue*, his *heart*; hee is rid of the Deuill. Now he that is quit of so bad a Guest, shall septuple his owne woes by his re-entertainment. Such a caution did the same *Physitian* giue another of his Patients. *Iohn 5. Behold, thou art made whole: sin no more, least a worse thing come vnto thee.* It is well for thee, that the *vncleane spirit* is *gone*, but it will be woorse with thee then euer, if he gets in againe. Iohn 5.14.

2. He that did speake life, and to the life, doeth especially meane it to the *Iewes*, with an indubitate appropriation. Cast your eyes vpon the *Text*, and your minds vpon the renegant *Iewes*; and obserue how diametrally they looke one vppon another; running together without alienation, till they come to the end.

1. The *vncleane spirit*, the power of sinne, was *cast out* of the *Iewes*, by *Moses law*; and God had great stirre about it. He was faine to speake *early* and *late*, and attend them *all the day long*, *with out-stretched hands*. Till he appeales to censure. *What could haue beene done more to my Vineyard?* Esay. 65. 2. Esay. 5. 4.

2. At last he is out; and then like a discontented Guest, hindred of his old Lodging, and destitute of so warme a bed, he *walks through dry places*, revisites the Heathen. But finding them as strongly his owne, as the infrangible chaines of wickednesse could make them; he disdaines *rest*, like an Ingrosser, in his owne Lordship; so long as there are other purchases to bee made abroad. Or perhappes the *Arke* of *saluation* is now brought to the *Gentiles*, and then the *Dagon*, *Dragon* of hell must needs be packing. A new *King*, the true *King* beginning his Raigne in the *Conscience*, deposeth, deiecteth, eiecteth that vsurping Tyrant. There is no remedy: out he must.

3. The *Prince* of the *Ayre* thus discouered, and discomfited by the *Sunne* of *Righteousnesse*, breaking through the grosse and foggy Clouds of *Ignorance* and *Impiety*, wherein the *Gentile* world was wrapped: VVhat doth he? but re-salutes his former habitation. He liked the *old seat* well, and will venter a fall, but recouer it.

4. Thether he flyes; and loe, how fit he findes it for his entertaine! The *heart* of the *Iewes is empty* of *Faith*; *swept* with the beesome of *Hypocrisie*, a iusticiary, imaginary, false-conceited righteousnes;

and *garnished* with a few broken traditions and ceremonies; suppellectile complements in stead of substantiall graces.

5. Glad of this, he recollects his forces: *takes with him seauen other spirits*, a greater dominion of sinne, then he was earst armed withall: *more wicked then himselfe*; as if hee would make inuincible prouision, and preuention of any future dispossession.

6. *He enters in* with his crew; not purposing to be as a *Gueſt*, but a *Tenant*; not a *Tenant*, but a *Land-Lord*; not a *Land-Lord*, but a *King*, a Commander, a Tyrant: till at last he may presume of an indubitate right. As Vsurpers that come to a Kingdome by a violent or litigious title, are at first so modest & dainty, that they signe not their Graunts, Edicts, and such publike Acts in their owne particular and singular names, but require the conscription, and euident consent of their Counsell. But once established by succession, and vnrival'd by opposition, they grow peremptorily confident in their owne right and power, and in their most tyrannous acts dare signe, *Teste meipso*. So *Sathan* at first erection of his Kingdome in the *Iewes*, conscious of his vniust title, was content to admit the helpe of fond Ceremonies, Tales, Traditions, &c. to make for him against *Christ*, whose *Kingdome* hee vsurpes. This he condiscended to out of a mannerly couzenage, and for the more subtle insinuation into the *Iewish* hearts. But now established in his Throne and confirmed in his title, by their hard-hartednes, and wilfull obstinacy in reiecting their *Messias*; hee

is bold to signe all his oppositions to the *Gospell* with a *Teste meipso*.

7. Hereupon their *latter end* becomes *worse then their beginning*. A stronger *delusion* hath taken hold of them, and that in the iust iudgement of the wise Ordinatour of all things. *For this cause God shall send them strong delusion, that they should beleeue a lye: that all they might bee damned, who beleeued not the truth, but had pleasure in vnrighteousnesse.* For if *He that despised Moyses law, dyed without mercy, vnder two or three Witnesses*: then verse 29. *Of how much sorer punishment shall he be thought worthy, who hath trodden vnder foote* (not the Seruant, but) *the Sonne of God*: & *hath counted the bloud* (not of Buls and Goates, but) *of the Couenant, wherewith he was sanctified*, (whereby he shall now bee condemned) *an vnholy thing*: *and hath done despite to the Spirit* (not of *bondage*, but) *of grace*. His beginning was farre better, or at least lesse bad, then his *ende* shall be.

a Thes. 2. 11. 12.

Hebr. 10 28.

The Occasion was so materiall, that it hath led me further, then eyther my purpose or your patience would willingly haue allowed me. *What soeuer is written, is written* eyther *for our instruction*, or destruction: to conuert vs, if we embrace it; to conuince vs, if we despise it. Let this consideration quicken your attention, enliuen your meditation, encourage your obedience. You demaund *viuam vocem*; it is then a *Liuing voyce*, when it is a *voice of life* to the beleeuing hearers. Otherwise there is *vox mortifera*, a *voice* that brings *death* to disobey-

ers. *The word that I haue ſpoken*, ſayeth *Chriſt*, *ſhall iudge you in the laſt day.*

The *White Deuill*, the *Hypocrite* hath beene formerly diſcouer'd, and the sky-colour'd vaile of his *diſſimulation* pulled off. I am to preſent to your view and deteſtation a ſinner of a contrary colour, ſwarthy rebellion, and beſmeared *Profaneſſe*: an *Apoſtate* falling into the clutches of eight *vncleane ſpirits*. Needs muſt he be fowle, that hath ſo many fowle deuils in him. *Mary Magdalen* had but ſeauen, and they were caſt out: this hath gotten one more, to make his ſoule the *blacker*, and they keepe in. If *Hypocriſie* there, were iuſtly called the *White Deuill*; *Apoſtacie* here may as iuſtly bee termed the *Blacke Deuill*. In the former was a *white* skinne of profeſsion drawne ouer an vlcerous corps: here hyde and carcaſſe, hand and heart, ſhadow and ſubſtance, ſeeming and being, outward profeſsion and inward intention, are *blacke*, foule, deteſtable. Therfore we will call him the *Apoſtate*, or *blacke Deuill*.

This *Text* dwelleth on two perſons, *Man* and *Satan*! Alas! it goes ill, when *Man* and the *Deuill* come ſo neare together: weake man; and his infeſt, profeſt enemy. Wherein wee will (*metaphorically*) compare *Man* to a *Fort*, and the *Deuill* to a *Captaine*.

1 *Man* to a *Fort*. Not that hee is like ſtupid and dead walles, without ſenſe, without ſcience; of no ability, either to offend his aduerſary, or to defend himſelfe: but a *liuing Tower*, that hath ſenſe, reaſon, vnderſtanding, will, affections: which giue him

meanes

meanes to open a voluntary doore to this *Captayns* entrance. For *a ſeipſo eſt quod peccator aperiat Satanæ; a Deo, quòd Deo.* It is of God that a ſinner opens his heart to God; of himſelfe, that he opens to *Satan.*

2 The *Deuill* to a *Captaine*; a ſtrong, impious, impetuous, imperious *Captaine*; violēt in inuaſion, tyrannous in obſeſsion: a rampant Lyon, that ſcornes either competition, or ſuperiority.

The materiall circumſtances concerning both *Fort* and *Captaine*, hold and holder, place and perſon, may be generally reduced to theſe *three.*

The

The vncleane Spirits

- *Egresse*; forsaking the *Hold*, wherein wee haue his
  - *Vnroofing*: wherein obserue the
    - *Person*
    - *Manner*
    - *Measure of*

    } going out
  - *Vnresting*, or discontent, which appeares in his
    - *Trauell.* — *He Walkes.*
    - *Tryall.* — *In dry places.*
    - *Trouble.* — *Seeking rest.*
    - *Euent.* — *Findeth none.*
- *Regresse*; striuing for a reentry into ye he lost; consider'd
  - *Intentiuely*; wherin are regardable his
    - *Resolution.* — *I will.*
    - *Revolution.* — *Returne.*
    - *Descript. of his seat.* — *House*
    - *Affection to the same place,* — *My house, whēce I came out.*
  - *Inventively.* For hee findeth in it
    - *Clearnesse.* — *It is empty.*
    - *Cleannesse.* — *Swept.*
    - *Trimnesse.* — *Garnished.*
- *Ingresse*; which consists in his fortifying the *Hold*; manifested by his
  - *Associates*; for he encreaseth his troopes, who are described by their
    - *Nature.* — *Spirits.*
    - *Number.* — *Seven.*
    - *Measure of Malice,* — *more Wicked.*
  - *Assault*; to the repossessing of the place; testifyed by their
    - *Invasion.* — *They enter.*
    - *Inhabitation.* — *Dwell.*
    - *Cohabitation.* — *They dwell there together.*

The *Conclusion* and *Application* shut vp all. 1. The *Conclusion*: *The last state of that man is worse then the first.* 2. The *Application*: *Euen so shal it bee also vnto this wicked generation.* You see, I haue ventured on a long iourney; and haue but a short time allowed me to go it. My obseruations in my trauell shal be the shorter, and I hope not the lesse sound. So the breuity shall make some amends for the number.

I am to begin with the *vnclean spirits* departure. *When the vncleane spirit is gone out of a man.* It is wel that he is gone, if he would neuer returne. *Valedicamus in adagio: Si sat procul, sat bene.* Let vs speede him hence with the Prouerbe: *Far enough, & good enough.* Let not such a guest come, till he bee sent for. But alas! he will neuer be farre enough off: no not euen now, whiles God is *sowing* the *seede* of *Life*, will this *Enemy* forbeare to *sowe tares.* Hee runnes about the seats, like a Pick-purse, and if he sees a rouing eye, hee presents obiects of Lust: if a drowsy head, he rockes him asleep, and giues him a nappe, iust the length of the Sermon: if he spies a Couetous man, he transports his soul to his counting-house; and leaues nothing before the Preacher, but a mind-lesse trunke.

Well, gone he is out of this *Man*; and we must therein consider 2. things. 1. His *vnroofing*. 2. His *vnresting*. In his *vnroofing* or departure, wee haue iustly obseruable these 3 circumstances. 1. The *Person*. 2. The *Maner*. 3. The *Measure* of his *Going out*.

The Person

Is described according to his { *Nature.* / *Condition.* } He is by

Nature a *Spirit*, by *Condition* or quality, *vncleane*.

1. *By Nature*

He is a *Spirit*. I will not trouble you with the diuerse acception of this word, *Spirit*. There is a *Diuine*, *Humane*, *Angelical*, *Diabolical Spirit*: yet are not these all. *Let euery thing that hath breath, praise the Lord*: that is, *that hath a Spirit*. It is obserued, that when this *Article*, *The*, is prefixed to *Spirite*; and no attribute subioyned, that may denominate or distinguish it; it is meant of the *third Person* in *Trinity*, the *holy Ghost*. Rom. 8. *The Spirite helpeth our infirmities, &c.* So *Ierom* notes on the fourth of *Mathew*. ver. 1. *Then was Iesus led vp of the Spirit into the Wilderneſſe, to be tempted of the Deuill.* Heere the adiunct giues sufficient distinction. As 1. Sam. 16. *The Spirit of the Lord departed from Saul, and an euil spirit from the Lord troubled him*. This was an euill and *vncleane spirit*.

Psal. last last v

Rom. 8, 26.

Mat. 4.

1 Sam. 16, 14.

Actes 23, 8.

This makes against the *Sadduces* & *Atheists*, that deny the subsistence of *spirits*; or imagine them to be onely qualities of the *mind*: affirming, that good *Angels* are but good motions, and bad Angels nothing else but bad motions. They may as well call the winde but *imaginarium quiddam*, sickenesse but a phantasie, and death it selfe but a meere conceit. They shall finde, that there *are spirites created for vengeance, and in the day of their wrath*, when God shall bid them strike, *they will lay on sure strokes*; essentiall and subsisting natures. Hell-fire is no fable; Deuils are not nominals, but reals; not imaginarie qualities, but afflicting spirites: heere the tempters to sinne, hereafter the tormenters for sinne. *Qui*

non credent, sentient. They that will not beleeue Gods *wordes*, shall feele their wounds. The Deuill hath a speciall Medicine for *Atheysme*.

2. *By Quality*

He is *Vncleane*; and that in regard of his { *Condition.* / *Perdition.* } *Condition* or property in himselfe: *Perdition*, which he doth worke vpon others; for hee labours to infect man, that he may make him, both in wickednesse, and wretchednesse, like himselfe.

1. *Vncleane*, in respect of his owne *Condition*. The *Deuill* was by creation *good*. God made him an Angel of *light*; he made himselfe an Angel of *darkenesse*. *God saw euery thing that he had made: and behold, it was very good.* If euery parcel of the *Creators* workmanship was *perfect*; without denial those *Angels* which once stood before his face, and attended the hests of the *Lord* of hosts, were principally perfect. Therefore the deuill, as he is a creature, is good: according to S. *Augustine*. *Ipsius Diaboli natura, in quantum natura est, non est mala.* The nature of the deuill, insomuch as it is a nature, is not euill. But Iohn. 8. *When he speaketh a lye, he speaketh of his owne.* He deriued his nature from God, but the depriuation of it from himselfe. He was good by generation, is euill by degeneration. In that he is *Euill*, or *Deuill*, he may thanke himselfe for it. A *spirit* of Gods, *vncleane* of his owne making. *Quòd spiritus, a Deo est: quòd impurus, a seipso.*

Gen. 1. 31.

De Ciuit. Dei. lib. 19. cap. 13.

Iohn 8, 44.

2. *Vncleane*, by his *operation* and *effects*.

His labour & delight is to make man as *vncleane*, as himselfe. He striues to make *Iudas* his heart *foule*

with couetousnesse, *Absalons* with treason, *Genesis* with bribes, *Cains* with murder, *Ieroboams* with Idolatry, nay euen *Dauids* with adultery. God is *Purity*: and *Blessed are the pure in heart: for they shal see God.* But a soule soyld and soyld with lust, drunkennes, swearing, hypocrisie, auarice, is an *vncleane* habitacle for an *vncleane spirit*: a fowle euill, for a fowle deuill. Euery sinne is *vncleane*; but there is one sin called *vncleannes*: as if it were more immediatly deriued from the *Deuill*, and more naturally pleasing him. Heereby God is robbed of that he bought with so deare a price, & *the member of Christ is made the member of an Harlot.* It is continually ioyned with *fornication, adultery, whore*-hunting. Ephes. 5.3.5. Colos. 3.5. Saint *Paul* reasons against this sin, by an argument drawne *ab absurdo*; to couple that body to an *Harlot*, which should mystically be vnited to *Christ*. Not vnlike that of the Poet:

Math. 5.8.

1 Cor. 6.15.

Horat. *Humano capiti ceruicem iungere equinam.* And howsoeuer this debauched age, with a monstrous impudence, will call it either no sinne, or *peccadillo*, a little sinne; yet it hath that power and effect, to make men as like to the *Deuill*, as an *vncleane body* may be to an *vncleane spirit*. Call it what you wil, blanch it with apologies, candy it with natures delights, parget it with concealments; *vncleannes* is *vncleannes* still, and like the *Deuill*. Vnlesse (as in the *Legend* of *Saint Anthony*; that when his Host set him a Toade on the table, and tolde him, it was written in the *Gospel*, *De omni quod tibi apponitur, comedes*: *Thou shalt eat of such things as are set before thee*: hee with the signe of the *Crosse* made it a Ca-

Sedul.

pon ready roasted.) you can metamorphose *Satans* poysons, Toades and Serpents, feculent and banefull sinnes, into nutrimentall vertues, wash the *Black-mores* skin white, and make leprosies faire and sound; the sinne of *vncleannesse* will make you like this *vncleane spirit*.

Let all this teach vs, not to hate the essence, but the workes of the *Deuill*. His nature, abstractiuely consider'd, is good; but as hee is wicked, and a prouoker to wickednesse, hate him. In regard of his excellent knowledge gather'd by long obseruation, and comprehension of the seminary vertues, he is called *Damon*. 2. For his enuy, emnity, *Satan*. 3. For his command, *Beelzebub*. 4. For his power, *the strong man*. 5. Lastly, for his pollution, *an vncleane spirit*. Continually *Deuil*, because he striues continually to *Doe euil*. As these prauities shew themselues in him by domination, and denomination, hate him. So doe all: so say all. An obstinate sinner returnes an honest reproofe, with *I defie the Deuil*: I will shielde my selfe from *Satan* as well as my admoniſher: the foule fiend shall haue no power ouer me. Yet still deafes himselfe to the cry of his owne Conscience, that hee may liue the more licentiously. But alasse! *Satan* is not such a babe to be outfaced with a word of defiance. He can beare a few inuectiues, so hee may bee sure of the soule: like an Vsurer, that can endure to bee railed on, so his money comes trolling in. Let the foxe haue his prey, though with curses. But it is a lamentable course to defie a Lyon, yet runne into his clutches. Be not *vncleane*, and be secure.

The manner. Ἔξοδος.

Is gone: which is rather a forme of speaking with vs, then a forme of his *going* out. Yet howsoeuer a *Spirit* or man leaues the place of his former residence, whether willingly or on compulsion, when he is out, it is said of him, *he is gone.* Here then is offered to our consideration, the *manner* of the *Deuils* departure.

Satan goes not out of an inhabited hart willingly. Where they had locall and substantiall possession, you read in the *Gospell* that *Christ* was sayde to *cast them out.* And among other places, most pregnantly in the 11. of Luke ver. 14. to the iustification and clearing of this phrase, *Iesus was casting out a Deuill, and it was dumbe. And when the Deuil was gone out, the dumbe spoke. Hee was gone out, he was cast out*: the one expounds the other. So that this *gone* out, is rather a passiue then an actiue speach: he neuer went out with his good will: hee frets to be dislodg'd of his chamber. That *Legion* of deuils in one poore *Gadaren.* Mark. 5. held it no lesse then a *torment*, to be *be cast out of man. I adiure thee by God, that thou torment me not.* And *art thou come hether to torment vs before the time?* When the King of Heauen, and controller of Hell, *cast the dumbe* and *deafe spirit* out of the Childe of a beleeuing *Father*, Mark. 9. *The spirit cryed, and rent him sore, and came out of him, and he was as one dead; insomuch that many sayde, He is dead.* As when a writ of eiection comes to a bad *Tenant*, that he sees he must out, he fires the house about his eares.

Luk. 11. 14.

Mark 5. 7.

Math. 8. 29.

Mark. 9. 26.

So long as he may foment our corrupt affecti-

ons,

ons, and giue vs complacency and selfe-satisfaction in his vicious obedience; till he make vs not subiects but slaues, and rather *Res* then *Personas*, as the Lawyers speake; he giues to euery one a *Dormi-securè*. But when we begin to suspect his right, to try his title, and to go to law to cast him out, and to bustle against him: the sculking foxe is turn'd to an Oxe, and puts foorth his goring hornes of tyrranny.

When thou beginst to sue him, 1. Hee will plead prescription. *Meum est, meum erit, quia meum fuit.* It is mine, it shall be mine, because it hath beene mine. Custome in sinne is a shrewd argument against repentance. *Turpius eijcitur, quam non admittitur hospes.* A Guest is with better manners not admitted, then ejected. 2. If that wil not serue, he goes to't in plaine force. Hee doth not say as *Iacob* to *Laban*, *These twenty yeares haue I serued thee, &c.* but these many yeares haue I commanded thee; and dost thou now shake off my seruice? degenerate, rebell, and refuse allegiance? As *Rabshaceh* in the Embassage of *Senacherib* to *Hezekiah*. *Now on whom doest thou trust, that thou rebellest against me?* Who shall deliuer thee out of my hands? 3. If we answere with that threatned *King*; *The Lord of Hosts shall deliuer vs*; at whose Name the *Senacherib* of infernall *Babilon* doth tremble: so that he must depart; hee will not go out without terror; but teare and affliction of heart, in the parting and desertion of our old delights. Esay 36.5.

Hence we may inferre, that there is a power superior to *Sathan*, that must expell him, or hee will not

not depart. The vncircumcised *Philistine* insults, till *Dauid* come. *The strong man armed keepes his Pallace, and his goods in peace:* Luke. 11. vntill the *stronger man*, euen the *Strength of Israel* comes against him. It is he that is able to plucke out *Satan* by head and shoulders. This is he alone, that can helpe eyther the *corporally* or *spiritually possessed*.

Luke. 11. 21.

The *Kings* of *England* and *France* (as if it were a marke and impression of diuine power in them) doe cure a disease by touch. And I haue read it reported (though but reported) that the *Kings* of *Spayne* helpe demoniacke & *possessed* persons. These are but coroporall cures. The *Pope* challengeth a faculty to cure spirituall impotencies, leprosies, & *possessions*. Alasse! it is not in his power, though in his pride, and super-arrogant glory. Indeed when our anguished soules haue bathed themselues in the riuer of *Iordan*, (*An Angel of mercy hauing stirr'd the waters*) in our penitentiall teares, in our *Sauiours bloud*, on the Crosse, in the *Sacrament*: it is all, if the *Pope* (and yet not hee more then the meanest *Minister*, did hee not monopolize mens sinnes by reseruations) may pronounce, who is dispossessed of the power of *Satan*, who not. But to cast out the *Deuils* pregnant, and regnant tyranny, whether *substantial* or *spiritual*; to rescue a miserable man out of the inchanted wals of *Babilon*; to set the foote of a weake *Christian* on the necke of that *Leuiathan*, to giue him insultation and triumph ouer *Aspes*, *Lyons* *Dragons*; is the singular and incommunicable work of God.

Christ

Christ throwes *Satan* out *per ictum per dictum*, by his *Word*, by his *Sword*: the power and operation of his *Spirit* in the *Preaching* of the *Gospell*. *Hee breakes his head*, He breakes his necke with a *Scriptum est*. Hence, *The weapons of our warfare are not carnal, but mighty through God to the pulling downe of strong holds: casting downe euery high thing, that exalteth it selfe against the knowledge of God. &c.* Were his *Hold* stronger then the seauen-fold walles of *Babilon*, and his exaltation as high, as euer the imagination of *Nebuchadnezzer* mounted his owne worth: this shall batter and bring him *downe*. The *Word* casts him out, the *Sacraments* hold him out: *that* driues him forth, and *these* keepe him from cõming in. 2 Cor. 10. 4. 5. Esay. 14.

The Measure.

It must necessarily and punctually be examin'd how this *vncleane spirit* may bee said to bee *cast out*. This two wayes, in regard of the two sorts of persons out of whom hee is *cast*. Hee is so throwne out of the *Godly*, as neuer to returne in againe: so out of the *Wicked*, that indeed hee remaines in still. Consider we then, in what *measure* the *Deuil departeth* out of this *Apostate*. Let vs diuide this into 6. circumstances, and the *Quotient* will giue vs the summe of our desires.

1. *Satan* is so farre *gone out*, as the *mind* is *enlightned*. This the *Apostle* grants incident to an *Apostate*. Hebr. 6. That he may be *enlightned, taste of the heauenly guift, be made partaker of the Holy Ghost, taste of the good worde of God, and the powers of the world to come, yet fall away, neuer to be renewed againe* Hebr. 6. 4.

by repentance. This is that *Diuines* call *Historica fides*; a floting notion in the braine, a general transient apprehension of Gods reuealed *truth*: which shewes it selfe in a dexterity of wit, and volubility of speech: a fire in the braine, not able to warme the heart. It hath power to informe their iudgements, not to reforme their liues.

Now so farre as this illumination, swimming, nimble, and discursiue knowledge is let in; so farre is *Satan* said to be *cast out.* There is, saith *Solomon*, *Scientia contristans*: and saith *Paul*, *Scientia conflans.* There is a *knowledge* that maketh *sorrowfull*, that maketh *proud.* God in all *knowledge* regards not so much the quantity, as the substance. There may be more *light* in a Reprobate, then in a sanctified soule, but not so good *light.* I speake not to vilifie *knowledge*, but to rectifie it. Otherwise, you know, the greater punishment belongs to him, that *knowes Gods will*, and *doth it not.* Oftentimes the more shallow in *knowledge*, the more bungerly in wickednesse: when a quicke and sharpe witte without grace, is like a head-strong Horse without a bridle. Neyther is this *Knowledge* in a Reprobate *gratia vana, sed euanescens*: not a vaine, but a vanishing grace. *They walke in the light.* Ioh.12. *They reioyce of the light.* Ioh.5. Yet is not the *light* in them. They haue not the *Sunne of righteousnesse* risen in their hearts. Mala.4. For this *Sunne* can neuer *set.* *Bona non benè nouit.*

Eccle.1.18. 1.Cor.8.1.

Iohn 12.35. Iohn.5.35. Mal.4.2. Esay.60.20.

2. *Satan* is so farre *gone* out of the wicked, as they haue admitted some probable beginnings of conuersion. This is but a flash of hypocrisie, no

true

true heate of zeale. When the moſt flinty heart ſhall be hit againſt the ſteele of Gods iudgements, it will ſtrike fire: but thoſe ſparkles are too weake to kindle the true warmth of grace; the fewell is ſo greene, the affections ſo vicious, whereon it works. *Peccaui* was *Dauids* voyce after his ſinfull Arithmeticke: *Iudas* his voyce after his abhorred treaſon. *Vox eadem, non pœnitentia: talis ſonus, non ſinus.* The ſame voyce or ſound, not the ſame heart or penitence. *Eſau wept* hauing loſt the bleſsing: *Peter wept* hauing denyed his *Mayſter*: nether wept without bitterneſſe. *Similes lachryma, non animæ.* The like *teares*, not the like *Conſciences.* Iron and ſteele heat in the fire, are plyable to the faſhioning hammer: let them be colde, and they reſume their former hardneſſe. The heat of a ſuddaine iudgement, ſtriking (like thunder) the companion of thy ſide; a ſecret wipe of the *Sword* of the *Spirit*, *diuiding the marrow and the bones*, in an effectuall Sermon; a ſtitch in the fleſh like the meſſenger of death; may a little thaw and melt the hard mettal of an vngodly heart. But let the fire ceaſe, and giue him leaue to be cold againe, and he becomes harder then euer before. *Nil facilè quamuis non tueare, perit.*

3. *Satan* is ſo farre ſaid to be *gone out*, as he lyes hidden, like mudde and ſlime vnder a thicke ſnow. The *Deuill* may bee within the grate, though hee thruſt not out his apparant hornes. Or ſay, he be walked abroad, yet he returnes home at night: and in the meane time, like a miſtruſtfull Churle, lockes the doore after him; ſparres vp the heart with ſecurity, that his treaſure be not ſtolne. Thus as a ſnaile,

he gathers vppe himselfe into his shell and house of the heart, when he feares discouery, and puts not forth his hornes. Sometimes he playes not in the Sunne actually, but borroughes deepe in the affections. The foxe keepes his den close, when he knowes that Gods hunts-men bee abroad to seeke him. He knowes that oftentimes *armis pollentior æstus*, his fraud is beyond his force: that he is *pestilentior arte quàm marte*: that hee poysons more mortally *melle quàm felle*: that he may doe as much hurt in a maske of *white*, as in his owne *blacke* habit: that he may spoyle more Lambes in a Sheepe-skin, then appearing as a wolfe. He is content to yeeld to a shew of holinesse, that he may worke the more mischiefe. It is sufficient for him if he may, though (not *turbare* yet *turpare*) not disquiet, yet dishonest the soule of man. Now so farre as this touch of religion enters, is this *vncleane Spirit* saide *gone out*.

4. *Satan* may be saide *cast out*, in the opinion of the party, in whom he resides. Euery one presumes, there is no *Deuill* within him. The *proud* hath no *Lucifer*, the *Couetous* no *Mammon*, the *Idolater* no *Melchom*, the *Adulterer* no *vncleane spirit*. Let me catechise thee. *I did promise in my Baptisme, to forsake the Deuill.* VVhat? doest thou stay there? Nay: *and al his works.* Alasse! bee not so supine and careles. *Vbi opera, ibi operans.* VVhere the works are, there is the worke-maister. Thou art asleepe *Sampson*, whiles these *Philistins* are vpon thee, are within thee. The ague is not gone, though the fit be ouer. Whilst thou slūbrest in thy waftage, the vessell goes on stil. *Satan* is not out, though thou conceitest him

gone:

gone: and so as it is in our phrase, he is *gone in conceit*.

5. This *vncleane spirit* may seeme *gone* in the opinion of the *Church*. Sometime the Deuill is *gone* from a man in his owne iudgement, not the worlds: sometimes in the worlds iudgement, not his owne. The *Church* had a good estimation of *Iudas*, as conformable to the outward duties of obedience, and the rather because *Christ* trusted him with the *stewardship*: but God and his owne conscience knew him a *theefe*. The Deuill wil not alwayes be hunted by the sent, or followed by the print of his steps. The world shall not euer haue him in palpable view and full cry; by reason of his notorious and grosse impieties. If he can but now and then shoot in an instigation to some wickednes, it serues his turn. He doth not euery day sally out of his fort, and charge his enemies in the face; but watcheth opportunity, when his excursions may do most mischiefe. The *Deuil* may be within, though hee stand not at doore to be seene.

6. Lastly *Satan* is said so far to be gone out, as there is an interruption in the soueraignty of sinne for a season. The flouds of iniquity are not so violent, as if they were kept within the dam by shutting down the sluce. The *Dromedary*, the vngodly, runs not so madly, whiles that infernall rider forbeares their sides with his spurre.

As he is said to *come in*, when he was in before: because there commeth in a more forcible & stronger illusion of *Satan*, thē the hart erst suffred. Lu. 22. It is said, that *Satā entred into Iudas* before the *Passouer*: yet we cannot thinke that Gods *Spirit* was in Luk. 22. 3.

him before: but onely now a greater power of *Satan* got in; that like a ripe tumour would bee no longer hid within the thinne skinne of hypocriſie. Corruption now gets eruption, and the rancorous vlcer of wickedneſſe burſts forth.

So of the contrary, *Satan* is ſaid to *go out*, when he ſtil holds in; but like a bird in the net, that hangs by one claw. *Nero* is ſtill in *Rome*, though he remittes taxations, and forbeares maſſacres for a ſeaſon. The loue of drunkenneſſe may be in the heart, though there be a day when the Tauerne is auoyded. Be the Adulterer aſleepe, he is an adulterer ſtill. What maiſter ſo cruell, but ſometimes lets his ſlaue reſt? *Certa quieſcendi tempora fata dabunt.* The Deuill is not continually impelling or compelling his ſeruants to publicke and notorious iniquities. Sometimes he ſuſpends his tyranny, and ſits cloſe in the heart, banketting on the luſts which he findes there, and ſends not abroad for new cates. The tempeſtuous wind eftſoone lyes ſtill: the moſt robuſtious and malignant force of wickednes bates of the vſuall violence, and breaks not forth into the ſame ſhew of malice without ſome intermiſsion. So farre as this ſuſpenſe, remiſsion, and interruption of ſinne extends, ſo farre is *Satan* ſaid to be *gone out*.

You ſee the *Meaſure*. Onely giue mee leaue, to ſet you downe two ſhort rules, as two reflecting perſpectiues; wherein you may behold, whether this *vncleane ſpirit* be truely, or hypocritically *caſt out* of your hearts.

1. So farre is *Sathan caſt out*, as ſinne is caſt out.

The

The tenure, whereby *Satan* holds any Lordshippe in the heart, is sinne: He that would ouerthrow his title, must labour an eiection of wickednesse. Piety in the heart, purity in the life, are true testimonies of the Deuils exile. *Satan* fights against vs with 2. weapons. 1. That he found in vs. 2. That he brings vpon vs. That he found in vs, is *flesh* and *blood*: that he brings vpon vs, is *death*. By this latter he could not haue hurt vs, except wee had giuen him the former: and so reach'd him a weapon to pierce our owne hearts. In what measure *sinne* rules or is ruled: *Satan* is held in or eiected.

2. The discontinuing of some sinnes, and retaining others giues no comfort or argument of *Satans departure*. If he be truely *gone*, there comes in his place a perfect detestation, and resolute opposition against all sinne. It is in vaine to *cast out Satan* by auoiding auarice, when thou letst him in by a wastfull prodigality: to admit him by hypocrisie, whom thou throwest out by profanesse. This is to put the *Deuill* out at the porch, and let him in againe at the posterne. But one *Rimmon* is too much for *Naaman*, one *Delilah* for *Sampson*, one *Herodias* for *Herod*: one exorbitant delight reserued, resolued, persisted in, is enough for *Satan*, too much for the sinner.

I say not, leaue all sinne, but loue no sinne. How impossible is the former, the latter how necessary! It is the content and complacency in sinne, that holds in the Deuill. What is it for a rich man to brag he is no theefe? or a begger to cleare himselfe from bribery? or for an olde man to forbeare the

Stewes?

Stewes? or for a credulous Papist, that thinkes to deserue heauen by workes, to adde a mite to an Hospitall? but whiles hee powres a little ointment on *Christs* feete by charity, by opinion of merit he throwes the boxe at his head. What is it to abstaine from those sinnes, whereunto thou art not tempted? But repentance renounceth *all dead workes*: and obedience striues to walke in all Gods wayes. *In omnibus sine exceptione, etsi non in omnibus cum impletione.* None of all must be excepted, though none of all fulfilled. If the Deuill be truely *cast out*, there is a full resolution in the heart against all manner of sinne.

Thus much of his *vnrooſting* or throwing out: for his *vnreſting*, perplexednes, and discontent, obserue in it foure circumstances. His *Trauell, Tryal, Trouble, Euent.* 1. For his *trauell, he walkes.* 2. For his *tryall, in dry places.* 3. For his *trouble, hee seekes rest.* 4. For the *euent, he findeth none.*

Trauell. He walkes.

The Deuill is no idle *spirit*, but a walker; a vagrant, runnagate walker, like *Caine*, that cannot rest in a place. I haue heard of *Trauellers*, that haue seene many parts of the world; but neuer any perpetuall *Peripateticke*, or vniuersall *walker*, but *Satan*: who hath *trauell'd* all coasts & corners of the earth; and would of heauen too, if he might bee admitted. He is not like S. *Georges* statue, euer on horseback, and neuer riding: but as if he were Knight Martiall of the whole world, he is euer *walking*. His motion is circular, and his vnwearied steppes know

no

no reſt: he hath a large and endleſſe circuite. His *walke* is a ſiege, that goes about the *Fort*, to finde the weakeſt place, and eaſieſt for battery. *Hee walketh about, as a roaring Lyon, ſeeking whom he may deuoure.* 1.Pet.5,8. As in other things he is a Serpent; ſo eſpecially in his *walkes*; for his whole courſe is ſerpentine. All his *walkes* are after, againſt, about man. His *walkes* are the Circumference, and *Man* the Center. The motiue cauſe, and maine intention of his iourney, is to win man.

A ſtrange Pilgrime, that makes not an ende of his iourney, till there be an end of Time. He hath beene in heauen, in Paradiſe, in the earth, in the ſea, and in hell, & yet hath not done *walking*. Some there are, that will go frō *Rome* to *England*, to make Proſelytes: but the Deuill will go from one end of the world to the other, and *walk* from Pole to Pole, til he hath put a girdle about the loyns of the earth; to make a man the *childe of hell*, like himſelfe. And in all his *trauel*, like fame, and a mutinous rebell, *vires acquirit eundo*, he ſtill enlargeth his owne Dition. It was a true anſwere that the *father of lyes* made to *Truth* it ſelfe. Iob.2. *I come from going to and fro in the earth, and from walking vp and downe in it.* Iob.2.2.

Hee *walkes* any way, to ſpill any man, by any meanes. Hee is at hand to *Saul*, he meets *Iudas* in the face, and he backes *Peter*. He *walkes* like an errant Poſt betweene the Adulterer and his Harlot: betweene the proud Gallant and his Paraſite: betweene the ambitious & his Intelligencer: betweene the Vſurer and the Broker: betweene the Theefe

Forſan erit, minime quo credit gurgite piſcis.

and receiuer: betweene the greedy Aduocate and the contentious Client: betweene the sacrilegious Patron & the Simoniacal Priest: betwixt the Innes and the Hall: betwixt the Exchange and the warehouse.

Where can a man bestow himselfe, that the deuill cannot *walke* to him? Art thou in thy priuate Chamber? There can *Satan* finde thee; as hee did *Eue* in *Paradise*, *Christ* in the Desert. If in any place, he hath there most power and opportunity. *Two are better then one. For if either fall, or bee preuailed against, the other will lift vp, or rescue him.* But *Va soli. Woe to him that is alone*: for if hee miscarry, there is none to *helpe him*. The melancholy man, that loues to be sequestred from society, and liues an *Hermitical*, solitary life, is most exposed to *Satans* assaultes. Company is good; especially if the companions be good: as being a meanes to hinder *Satan* from so violent working vpon our affections. The *Philosophers* were wont to say: *He that liued alone, was either a God, or a Deuil.* Yet solitarinesse is not so euill, as euill company. It is better to bustle with one Deuill in a close chamber, then with many Deuils in a riotous Tauerne.

Eccle.4.9.

Art thou in the Court? *Satan walkes* thither too: and will fit *Rehoboam* with flatterers, *Ahab* with lyer, *Pharaoh* with Sorcerers, *Belshazzer* with cups, *Solomon* with Concubines. Art thou in the Market? He is ready with oathes, with cozenages. Nay, art thou in the Temple? Thither hee dares *trauel* too: and peruert the eyes with shewes, the eares with sounds, the thoughts with fancies, the senses

Ad multas lupa tendit oues, prædetur vt vnam.

with ſleepe. Whereſoeuer, whenſoeuer, howſoeuer thou art buſied, he *walkes* to thee with his tẽptations: and like a nimble, voluble ſhop-keeper interrupts with a *what lacke you?* He hath a *ſhip* ready for *Ionas*, a *witch* for *Saul*, a *wedge* for *Achan*, a *rope* for *Iudas*. A booty ſtands ready for the theefe, a pawne for the broker, a morgage for the merchant, a monopolie for the Courtier, an harlot for the adulterer.

As hee walkes through the ſtreetes, there hee throwes a ſhort meaſure, a falſe ballance into a Trades-mans ſhoppe. Hee ſteppes into a drinking houſe, and kindles a quarrell. Hee ſhoulders to the barre, and pops in a forged euidence, a counterfeit ſeale. He dares enter the ſchooles, and commence ſchiſmes and contentions: nay, climbe vp into the pulpit, and broach ſects and diuiſions. He *trauels* no ground, but like a ſtinking fogge, or a dying oppreſſor, he leaues an ill ſent behind him. This is he that makes men ſerue God percunctorily, perfunctorily: to go ſlowly to it, to ſit idlely at it.

Whither, where can we *walke*, and not behold *Satans walkes*: and ſee the prints of his feet as plain, as if his ſteps were ſet in ſnow, or like the *Prieſtes* of *Bel*, in aſhes: that we may ſay, the deuill hath been here? He that ſhall *trauell* the lower Prouinces, and in ſome parts thereof ſee the Cities ruinated, habitations ſpoyled, forts battered, Temples demoliſhed, fields vntilled: will ſay, Sure the enemy hath beene here. Hee that with obſeruing and weeping eyes beholdes, not our Temples, but the piety in them diſſolued; not our Cities, but the Citizens

peruerted; not our houſes, but their inhabitants defaced with iniquity; not our fields, but our hearts lying vntilled: our Lawyers turn'd truth-defrauders, our Citizens vſurers, our Landlords oppreſſors, our Gentlemen rioters, our Patrons Simoniſts; would ſurely ſay, this is *Satans walke*: the deuill hath beene here. Let this faſten on our ſoules 2 inſtructions.

1 To keepe out of *Satans walkes*. Though he viſiteth all places, and his inquiſition be ſtricter then the *Spaniſh*: (for that catches none but *Proteſtants*, the *Papists* ſcape) yet hee frequenteth ſome more then other. Perhaps he may finde thee in the Temple, as he tooke *Iudas* at the *Communion*: but carry a faithfull and vpright heart, and then though hee *walkes* thither to thee, he ſhall *walke* to hell without thee. When thou art for company, chuſe the beſt: if they mourne, mourne with them: if they be merry, refuſe not mirth with them; ſo it bee honeſt, *ad ſocietatem*, not *ad ſatietatem*. When thou art alone, reade, pray, meditate; that either God may talke to thee, or thou to God. So with *Scipio*, thou ſhalt be *leaſt alone*, when *moſt alone*. The guard of *Angels* ſhall be about thee; and the *fellowſhippe of the Holy Ghoſt* within thee: and let *Satan walke* whither hee will, thou art (like *Enoch*) *walking with God*. Gen. 5. 24.

2 Since *Satan* is ſo *walking* and buſie a ſpirit, let this teach vs not to be *idle*. Indeed, be not too buſie in other mens matters: nor too lazie in thine owne. Shall wee knowe, that the enemy *walkes*, waites, watches to deſtroy vs; and ſhall wee not looke to our ſelues? Hee *ſowes tares* in the *fielde*

of

of our hearts, whileſt we ſleepe: let vs awake, and plucke them vp, leſt they choake the good ſeede of our graces. It is not allowed vs to ſit ſtill: we muſt be *walking*. Eye to thy ſeeing, eare to thy hearing, hand to thy working, foote to thy *walking*. *Vp, and eate, Elias*, ariſe *O Chriſtian*, thou haſt ſit too long, hauing ſo great a iourney to go. The *Seruants* in the Law were commaunded to eate the *Paſſeouer* with their ſhooes on: and Saint *Paul* chargeth the *Sonnes* in the Goſpel (perhaps not without ſome alluſion to that) to *ſtand with their feete ſhod vvith the preparation of the Goſpel of peace*. When a man is ſtanding, it is ſaide, he will bee *walking*. *Aſtronomers* haue numbred the miles twixt earth & Heauen, as if they had climbed vp thither by Ladders, to be 900. thouſand. But without doubt *Chriſtianity* is a great iourney: & he that conſiders the way and diſtance betwixt mortalitie and immortality, corruption and glory, muſt needes conclude, it is high time to be *walking*. *Vita breuis, ars longa*. Life is ſhort, and this skill not ſoone learnt. We cannot begin this iourny too early: we haue ſitten too lõg; it is full time, we were *trauelling*. Otherwiſe a *walking Deuel* ſhall condemne a *ſlothful Man*.

1. Kings 19, 7.

Exod. 12, 11.

Epheſ. 6, 15.

Tryal. Through dry places.

The diſcontented Deuill *caſt out* of man, ſeekes about for a new lodging; and findes all places dry, he eſteemes euerie place, but in Mans heart, irkeſome and vnpleaſant, as a *dry*, barren, and heathy Wilderneſſe. Now, as when a man hath long liued in a fertile Valley, abounding with delightful fruites, & neceſſary comforts; the grounds *ſtanding*

Mark 5, 13.

thicke with corne, & a pleasant riuer running along, to glad his heart with a welcome moysture: it cannot be other, then a diseasing, displeasing change, to be banished into a mountanous desert, wher the scorching Sunne burnes vp the grasse, and withers the fruite; or the vnhindred force of the wind finds a bleake obiect to worke vpon; where the veines of bloud, the springs of water rise not, runne not, to madefie the earth, and cherish her plants. Such is *Satans* case and cause of perplexity. The wicked heart was his delighted Orchyard, where the fruites of disobedience, oaths, lyes, blasphemies, oppressions, coussenages, contentions; drunken, proud, couetous actions and habites made him fat. For as God hath his *Vineyard*, the Deuill hath his Orchyard. The fruites that God expects and delights to gather, are the good grapes of obedience. Satans desire is wicked and wretched effects. These he eyther found ready, or made ready in the heart of man. Whence displaced, *sedibus, aditibus*, he is mad for anger, and accounts all places *dry*.

He *finds no rest in dry places*. Perhaps the Deuill loues the low Countries, and wet ground. In a moderate, temperate, *dry* braine, he findes no footing: but in the soule of the swilling drunkard, as a foggy and fenny ground, hee obtaines some residence. Abstemious moderation, and temperate satisfaction of nature is too dry a place, for so hot a *spirit* as hell fire hath made him, to quench his malicious thirst: but in those that are *filled with wine, & strong drinkes, sunniter, molliter acquiescit*. When the *Son* of God threw a *Legion* out of one poore man,

Marke 5, 12.

they

they beg earnestly to bee allowed entrance into the *Swine*. Of all creatures voyde of reason, it is obserued of those, that they will swill till they swel, drinke till they burst. If *Circe's* Cup (or if you wil, the Vintners, the Victuallers) hath transformed man into a drunken hogge, this is a moist place that *Satan* affects. If the head be well tippled, he gets in; and makes the eyes wanton, the tongue blasphemous, the hands ready to stabbe, the *throate an open Sepulcher* to deuoure.

I deny not, but *Paul* may meete his friend at the Market of *Appium*, and drinke with his friends at the *three Tauernes*. Honest necessities must be releeued. And for this purpose were Tauernes first erected; for the necessary refection of trauellers & strangers. Neyther lawes diuine nor national condemne their vse, but their abuse. Yet Ecclus. 26. *A victualler shall not be freed from sinne*. You will say it is *Apocryphall*; and I feare, a man of that profession is Apocryphall too; who will not sell riot for money; and winke at those, that fil their brains, to empty their purses. Wine is a good creature, to *cheare mans heart*: and *Paul* allowes it to *Timothy for his stomackes sake*. But those that drinke wine, not to helpe the stomacke, but to surfeit it; not for wholesome and medicinall respects, but with inebriatiue delight, or on some victorious intent, to ouerthrow the company: these are ioyfull places fit for *Satan*.

Acts 18,15.

Ecclus.26, 30

Trouble. Seeking rest.

But is he in any hope to find it? Doth he not carry his hell about him? Can hee get out of the

curse

curse and malediction of God? There is no *rest* to him passiuely, actiuely. 1. *Passiuely*; the vnappeased anger of Almighty God persecutes him, & denyes him *rest*. 2. *Actiuely*; he giues himselfe no rest in tempting and tormenting man. God persecutes him: he persecutes man. Thus through a voluntary and enforced motion, *et volenter, et violenter, he seekes rest, but he finds none.*

The Deuils malice to mankind is so great, that he cannot rest without their ruine. He begun with the first Parents, and will not end but with the end of the world; til he hath tempted, or at least attempted the last man, that euer their generations shall produce. Hereon it is noted, that the *Angels* sinning were neuer restored, because they offended without temptation, meerely of malice, being created pure and excellent spirits. But man fel from God, and was againe redeemed to God, because he was seduced of another. *Quantò fragilior in natura, tantò facilior ad veniam.* *The weaker in nature,* and so more apt to fall; the more easie to bee lifted vp againe. But the Deuill fell so fully, so fowly, being sole actor in his owne fault, sole author in his owne fall, that he is neuer to be restored: so neuer *obtaines rest*. Yet he imagines to himselfe a kind of *rest*, when he is quietly possessed of mans heart. As a malicious man *acquiescit vindictæ*: so when the Deuill hath wrought mans woe, and brought him to hell, it is a *rest* vnto him. But his *rest* is mans *vnrest*: his melody our malady. His blustring tempest is not laid, till he hath split the vessell our *Body*, and drowned the Passenger, our *Soule*.

Albin.

His

His first and chiefe aime is to destroy the *soule* and to deface that more excellent part of man, that is nearer to the character and diuine impression of Gods image. If the *soule* be comming, he is sure the *body* will follow. 2. If hee cannot reach the *spirit*, then haue at the *flesh*. Let *Ioseph* looke for the stockes, *Peter* for the layle, *Dauid* for exile, *Iob* for botches. 3. If the restraining power of heauen interdicts him the *body*, then he sets vpon the *estate*: like *Iosephs* mistrisse, that missing the person, catcheth the garment: or the sauage Beare, which preuented of the bloud and bones, falles a tearing the cloathes, that fell from them. The birds of the ayre, fishes of the sea, beasts of the earth shall pay for it. Euery thing, which belongs to *mans* health and comfort, shall feele his tyranny. If *Iobs* person be forbidden the extent of his malice, yet hee will haue a fling at his *Oxen*, *Asses*, *Sheepe*, *Camels*. VVhen that *Legion* must leaue the *Possessed*, they begge (not to be sent away out of the Country) but to be admitted into the *Herde*. The Inhabitants are freed, then woe to their *swine*. Rather hogges then nothing. He will play at small game, rather then sitte out. As that bloudy Tyrant banished from extending his cruelty to men, must be still a killing, though (it be) but wormes. *He seeketh rest.*

Iob. 1.
Mar. 5. 10. 12.

Euent or successe. But *he findeth none.*

So soone as euer this *vncleane spirit* is throwne out of man, that he begins to serue God, *Satan* rageth worse then euer: and till he can ouerthrow the beginnings of grace in vs with a second peruersion,

he findes *no rest*. VVe cannot so soone please God, but we displease the Deuill. Whiles *Paul* was a *Pharise*, no man in greater credite: but become a professor and Preacher of the Gospell, none more exposed to dangers and contumelies. If we (doe but) *looke toward Ierusalem*; as *Christ, because his face was as though he would go to Ierusalem*, might not be *receiued of the Samaritans*: or if wee purpose to heauen, as *Paul* to *Thessalonica*, *Satan* will offer to *hinder* our passe. The Deuil desires to winnow *Peter*, not *Iudas*. The more faithfull seruants of God we be, the more doth *Satan* bruise vs with the flaile, or grate vs with the fanne.

Luk 9,53.

1.Thess. 2.18.
Luke.22.31.

The theefe doth not breake into an empty cottage, but into some furnishd house, or full Granar; where the fatnesse of the booty is a fitnesse to his desires. This *vncleane spirit findes no rest* in an Atheist, Vsurer, Drunkard, Swearer, &c. He knowes, a canker hath ouer-runne their consciences already: & that they are as sure, as temptation can make them. No Prince makes war with his owne tractable subiects.

Ouid.
Iudith.11.1.

Gloria pugnantes vincere maior erit.

Holofernes tels *Iudith*: *Feare not in thine heart: for I neuer hurt any, that was willing to serue Nebuchadonozer the King of all the earth.* So the deuill; I neuer vse to harme any, that are content to serue me, the King of all the world. VVhat neede he tempt them, that tempt themselues? The fowler shoots at birds that be wild, not at Doues and yard-fowls, tame, and in his owne keeping.

Inq; plagas nullo ceruus agente cadit.

Act.28.3.

Many stood by the fire, Act.28. yet the *Viper*

leaps

leapes vpon none of their hands, but *Pauls*. This viper of hell labours to sting the best men: reprobates he hath poysoned enough already. The dog barkes at strangers, not at domesticall seruants, or daily-visitant friends. This madde *Cerberus* bites not those that haue giuen him a soppe, their affections and soules: but flyes at the throat of such only, as deny him the fealty of loue and obedience, and abandon his regiment. Whiles the *Israelites* were in *Egypt*, and *Pharaoh* had some seruice of the, he doth but oppresse them with burdens, and such slauish impositions: but when they are departed from his territories, & haue extricated themselues from his bondage, he comes after them with fire & sword: and nothing but their bloud and death can appease him. Sweare, swagger, couet, couzen, dissemble, defraud, giue the deuill homage and allegiance; and his tyranny will be content with the supportation of these *burdens*: but rebell, reuolt, renounce his soueraignty, and then nothing but fire and fury will flash from him: and, except in thy ruine, *he finds no rest*.

Thus much for the *vncleane spirits vnroofing* and *vnresting*; his relinquishing the *Hold*, and his demeanour after it; and therein generally for his *Egresse*. His *Regresse* is the next act of this Tragedy; his striuing for a re-entry in the *Fort* he hath lost. Which consists, 1. in his *Intention*, what hee purposeth. 2. In the *Inuention*, what hee findeth. His *Accesse* and *Successe* is presented in these Scenes His *Intention* or project dwels vpon, 1. a *Resolution*. 2. a *Reuolution*. 3. a *Description* of his Scate. 4. *Af-*

fection to the same *house, whence he came out.*

1. His *Resolution. I will.*

Volo, est vox aut pertinacis, aut potentis; non petentis. *I will*, is the voyce, (not of a begger, but) eyther of one powerfull or peremptory. Good in the Almighty, sawcy in a subordinate power; without some reseruation, or exceptiõ made to the supreme prouidence. Will you *Satan*! It is too bold, and presumptuous a voice. Aske leaue, *Satan*: for you are chain'd to your clogge, and cannot stirre, but *limitata potestate*. *Behemoth* is tyed in a teddar; and that tryumphant *Lambe* holds the *roaring Lyon* in an infrangible cord: and sayes to him, as to the sea, Here will I stay the insultation of thy *proud waues*. Iob.38.11. Will you know, what makes the deuill thus bold? A double confidence, 1. in his owne *strength*. 2. in mans *weakenesse*.

1. In his owne *strength*. Therefore he sayes not, *Conabor reuerti*, but *reuertar; quasi nihil obstiterit*. As if he had that power, which was prophesied of *Cyrus*: that *gates of brasse* and *barres of Iron* should be broken open before him. Esay.45,2. Or as it is fained of the *Pope* in the yeare of *Iubile*, that he comes to the gate of S. *Peters* church in *Rome*, and there hauing knocked with his siluer hammer, the *gate* presently fals downe before him. Perhaps he meanes to Hieroglyphicke vnto vs, what wondrous engines siluer tooles are in *Rome*, and what strange feares they worke; till *aurum sit vanale Deusq;*. And not only to present the person of *Peter*, heauens Porter as they call him, and to manifest the liberty of Purgatory-ghosts, giuen by vertue of Papal Indulgences.

This

This is the *Deuils strength*, whereof he is so confident; and it is helped by his *Subtlety*. His *subtlety* shewes it selfe in his temptations. Which to discouer is one speciall intention in all Sermons. Mine shall but *cut of a lap of his garment*. He tempts eyther

1. *Inuisibly*; by stirring secret motions, and internall prouocations in the heart. So he wrought vpon *Iudas* by couetousnesse, vpon *Simon Magus* by ambition, vpon *Esau* by prophanesse. *Euery man is tempted, when he is drawne away of his owne lust, and entised.* Iam.1,14. This is that *operatiue* possession, whereby the *Prince of the power of the aire, now worketh in the children of disobedience.* Eph.2.2. Innumerable are these *inuisible subtleties.*

2. Or *visibly*; by externall apparitions & shapes, presented to the bodies eye, eyther essentiall, or delusiue. This he doth 3. wayes.

1. By taking to himselfe an airy body, fashioning it to what forme he pleaseth. As the good *Angels* did by Gods dispensation, according to the opinion of *Diuines*, when they did *eate meate with Abraham.* Gen.18.8. Thus he appeared to *Saul* in the shape of *Samuel*, 1 Sam.28. The King said to the witch, *What forme is he of? and she said, An old man commeth vp, and he is couered with a Mantle.* 1.Sam. 28,14. Which was a faigned proportion, that by Gods permission, *Satan* had taken to delude *Saul.* So it is said, that he often appeared in the dayes of Ignorance.

2. By entring into the corps of some dead body, making it speake and walke as he pleaseth: which is not denyed by *Diuines*, but the Deuill by Gods sufferance

ferance may do; but with two prouiso's. 1. This must be the body of a reprobate, that he assumes: for the *godly sleepe in peace*. Esay. 57. God giues him a *Nolite tangere meos, sæpe viuos, semper mortuos. Touch not mine*, either liuing, or dead. 2. If it be a reprobate corps, yet he can appeare in it no longer, then naturally he can preserue it from corrupting. But that *Satan* can keepe a carkasse from putrifying, further then nature permits, it is generally and truely denyed. And euen these blacke shaddowes, (blessed be God) in this Sun-shine of the Gospell, are abolished.

Esay. 57. 2.

3. By entring into the body of some liuing thing. So the Deuils in the *possessed*, spake audibly, and gaue a loud acknowledgement of *Christ*. So *Satan* entred the body of a liuing *Serpent*, when he tempted and seduced the woman. But of all shapes, which he assumeth, he hath best liking to the likenes of man; and delights in a humane resemblance. Of all habites this best pleaseth him: in a kinde of affecting pride, thereby to be as like to God, as possibly he may. This is *Satans* first presumption; a strongly-opinion'd trust in his owne *strength*.

Math. 8.

Gen. 3. 1. 2. Cor. 11. 3.

2. In *mans weakenesse*; who, as he is neuer strong of himselfe, so at some times, and in some places weaker then other. And therefore like wise Captaines in Townes of garrison, he had need to fortifie that place with most men and munition, with best *spirituall* armes and *armour*, where either the enemies Ordinance, his temptations haue made a breach; or we are naturally weakest. Our frailty giues the Deuill a presumptuous confidence of intrusion.

trusion. Hence he saith (not *fortasse*, but *prout dubio*) *I will returne*. He thinkes we are too weake, to turne him away without his errand, when he comes with a picture of lust, a bag of gold, a staffe of office and promotion. When he saith to the auarous, I will make thee rich: to the tyrant, I wil make thee dreadfull: to the wanton, I will make thee merry: to the wastfull, I wil make thee beloued: to the idle, I will giue thee ease. Not onely *Achan*, *Gehezi*, *Saul*, and *Iudas* haue beene to weak for these encounters: but euen *Noah*, *Lot*, *Dauid*, *Solomon*, and *Peter* haue bowed at these tempests.

This he could not doe, but by working on our ready and inclinable affections. As a cunning artificer, that can produce greater effects, vppon matter conueniently disposed thereunto, then nature could haue done alone. When the Deuill and our corrupt *flesh* meet, they ingender a generation of sinnes. As his Sonnes the *Magitians* of *Egypt* could make liuing creatures, by applying and suggesting passiue things to actiue, which would neuer haue met but by their mediation. Or as the Statuary can make an Image, which the timber and axe could neuer haue effected without him. So the wicked would neuer produce such terricall and horrible effects, but by the Deuils adding his heate to theirs, and by a prodigious coupling of his instigation & their lusts.

Thus *weake* he thinks vs, and not seldome finds vs. The naturall man goes forth to fight with a mighty Gyant, in a monomachy or duell: the *Second* he brings with him is the world: the *naturall*

mans

mans *Second* is the *Flesh*. He prepares to fight with a profeſſed enemy, and calls out for his aſsiſtant, a priuate and cloſe foe. He is weakely backd, that hath a traytor for his guard. To arme his preſumption with pollicy, he ſeriouſly obſerues, which way the current of euery mans humor runneth: knowing by long expetience, what will moſt eaſily draw men to ſinne.

As *Phyſitians*, when they would know the ſtate of the ſicke, and the nature of their diſeaſe, firſt enquire *Decubitum*, the time of the Patients lying downe, and yeelding himſelfe to his layre. But becauſe this obſeruation holds not alike in al men, but ſome walke longer before they betake themſelues to their bed, then others, therefore they more eſpecially reckon *ab actionibus laeſis*, that is, when their appetite, digeſtion, and other faculties faild in the performance of their offices. And laſtly, finding the courſe of *Nature* in the diſeaſed, which way it worketh; accordingly miniſter their phyſicke, as that calls, Come and helpe me.

Such a courſe takes this malignant Phyſitian for the death of the ſoule; obſeruing firſt when a delight in any ſinne caſt vs downe: and then, when the faculties of our ſoules forbore their functions, in *hungring after righteouſneſſe*, or digeſting the *word* of *truth*: and laſtly, when hee hath found, which way our natural inclination is giuen, and the graine of our affections runs, he labours to helpe vs forward into the practicall cuſtome of that wickednes. As a cunning Fiſher, vſing that baite, which hee knowes moſt congruent to the nature and appetite

of

of that fish he would strike. Thus hee vrgeth the *Cholericke* to anger: the *Melancholy* to distrust, despaire, and to lay violent hands on themselues: the *Sanguine* to immoderate mirth: the *Phlegmaticke* to drowsines in *Christian* offices; and to the deferring of obedience: assuring him, that it is time enough to repent, betwixt that and doomesday.

Since he is so bold with vs, what should we do, but be as bold with him? Iam. 4. *Resist the Deuill, and he will flye from you.* He is a Lyon to those that flye him, a flye to those that stand him. *Audaciùs insistit à tergo, quàm resistit in faciem.* Take in thy hand the *Sword of the Spirit*: fling a *Scriptum est* at his head. Take vp some of *Dauids* stones out of Gods holy *brooke*, his holy *booke*, and slay that daring *Philistine* in the forehead. This is the weapon, wherewith our Sauiour *Christ* encountred and beat him. Let vs follow the same Captaine with the same armes. Let vs not feare. *Malus miles, qui Imperatorem gemens sequitur.* He is a cowardly souldior, that followes his Generall groning. Thou goest not alone to this combate: *Christ* went before thee, goes with thee. How canst thou not march couragiously, *cum Dux sit socius*; when thy Captaine is thy companion! He hath taught vs this warre both by precept and practise. *Blessed be the Lord our Strength, which teacheth our hands to warre, and our fingers to fight. Cuius munimur auxilio, mouemur exemplo.* We are guided, we are guarded; by his presidency, by his precedency. So *Augustine*. *Ideo tentatus est Christus, ne vinceretur à tentatore Christianus.* *Christ* endured tentation, that tentation might not ouer-

Iam. 4. 7.

Bern.

Psal. 144. 1.

Aug in Psal 90

come *Christians*. He sayes no other to thee, then
Iudg 9.48. *Abimelech* to his souldiors: *What you haue seene me doe, make haste, and doe as I haue done.* This is our strong comfort. *For in that he himselfe hath suffred*
Hebr. 2.18. *and was tempted, hee is able to succour them also that are tempted.*

2. His *Reuolution. Returne.*

The Deuill being neuer permitted to pry into Gods secret booke of Predestination: and so not knowing, who is elect, who reprobate; hopes still to *returne* into any house, whence he hath bin ejected. And accordingly, in many, too many he preuailes. If *Satan* be totally throwne out, in vaine he expects *returnings*; especially to get any dominion in the lost sore. But we reade, that a man may
2. Pet. 2.21. *know the truth*, and yet *forsake it*: be *enlightned*,
Hebr. 6.6. nay *taste of the powers of the world to come*: nay be saide (in some respects) *sanctified*, yet *crucifie Christ again.*
Heb. 10.26. To these will *Satan returne*, with as strong a power as euer.

Now he *returnes*, 1. either by vnright receiuing of Gods blessings; like good wine put into a polluted or broken vessell. 2. or by vnreuerent vse of them; imagining themselues rather *Dominos* the *Dispensatores*. 3. or by defiling them with hypocrisie: so true gold is alchym'd ouer with a false sophistication. 4. or by mixing them with lusts, and much-made of sinnes: and this permission is like good meate put into a vitious stomacke: where there is a confusion of pure food and crudities, to the destruction, not conseruation of health.

Hence inferre. Though *Satan* be *gone*, yet ex-

pect

past hit *returne*. He hath his Termes and *Returnes*, as well as vacations. And by this thou mayst iudge, whether this *vncleane spirit* be truely or hypocritically *cast out*. If he doth not *returne*, he was neuer gone. If he striue not to come in, hee is in already. A secure heart may suppose him expelled, that still lyes close in the house. If by perpetuall assaults he striues for entrance, then be sure, hee is truely *gone out*. Euen his oppositions shall affoord thee comfort; his warre giue thee peace. And if he be gone, keepe him at staues end: seeing thou art rid of so ill a Tenant, let him neuer come in againe.

3. The *Description* of his seate. *Into my house.*

Satan cals this *reprobates heart*, his *House*: and so it is. 1. not by *creation*: for so euery man is *Gods house*. 1. Cor. 3. *Know ye not that ye are the Temple of God, and that the spirit of God dwelleth in you?* 2. not by *adoption*. Cant. 5. *Open to me, my Sister, &c.* sayth *Christ*. And Reuel. 3. *I stand at the doore and knocke, &c.* But vpon our reiection of GOD, and Gods desertion of vs, the *hart* becomes *satans house*. For it is eyther a seate of sanctity, or a *Cage of vncleane birdes*: a chappell for *Iesus*, or a denne for deuils: for where *Christ* is not by his *pure spirit*, Satan is by his *foule spirit*.

1. Co. 3. 16.

Cant. 5. 2.

Reuel. 3. 20.

So the malicious heart is a *house* for the spirit of *enuy*: the drunken for the spirit of *ebriety*: the proud for the spirit of *pride*: the vnchaste for the spirit of *vncleannesse*: the vsurer for the spirit of *Couetousnes*. They may flatter themselues; *Est Deus in nobis, agitante calescimus illo*: that God is in them: but the

inmate and residentiary of their hearts is their owne cleane vncleane. They may be rich in worldly wealth, and haue sumptuous houses, and faire parlours, like *Eglon*, but themselues are foule parlours for *Satan*. How lamentable is it to see Owles and Bats, *Ism* and *Zim*, impiety, impenitency, and rebellion, dwelling in that mansion, which the Lord of hosts built for himselfe?

Heu domus antique, quam dispari dominaris domino! Oh ancient house, how ill art thou gouerned where Couetousnesse is the *Hall*, for there is no roome for charity in her old place. Oppression the *Kitchin*, where the liues and liuings of poore men are dressed for rich mens tables. Pride is the *Parlor*, which is hung with ostentation and selfe-flattery. Wantonnesse is the *Chamber*, where concupiscence sits and hatcheth an innumerable brood of lusts. Malice is the *Chimny*, which euer smoaks, and sometimes flames our reuenge. *Security* is the *Bed*, whereon *Satan* lull's himselfe: and Impenitency keepes the gate; that no admission be giuen to admonition; nor any thing let in to disquiet the *Deuils house*. Oh, the mercy of God! Shall we let in our enemies, and keepe out our friends? Must *Satan* be aduanced into Gods *throne*? Shall pride shut the doore against the *Lord* of all mercy and comfort; who yet hath promised to dwell in the *humble and contrite* soule? For shame let vs cast Satan out, & keepe him out. Though he flatter with the voyce of the *Hiena* at the doore, and giue blandiloquious proffers; yet

Ianua fallaci non sit aperta viro.

4. His *affection* to the same place. *Whence I came out.*

Experienced delight sharpens desire; whereas vnknowne things are not cared for. This *vncleane spirit* remembers the softnesse and warmth of his old lodging: and therefore no maruell, if he couets to repossesse it. Because

1. He finds an easier and softer residence there, then in hell. He had rather be in any place, then his *owne place*: rather in *hogges*, then in the *deepe*. There he is tormented himselfe: here hee doth vexe and tempt others. Luke 8.31.

2. *Man* is made after the *Image* of *God*: to whom since he finds, that his malice cannot extend, he labours to deface his *Picture*. Hence man beares the blowes, which are mean't at God.

3. Man is by *Christ* aduanced to that place, whence God disthroniz'd him. Now he cannot endure, that a humane creature should ascend to that heauen, whither himselfe (once an Angell) may not be admitted.

4. Hee is exasperated against man, by that curse inflicted on him for seducing man; that *the seede of the Woman should breake his head*. This irreconcilable *enmity* enrageth and maddes him. CHRIST hee could not quell, haue at *Christians*.

5. Lastly, the Deuill is proud still, and, though he be cast downe, is not humbled: though low, not lowly.

lowly. He takes a pride in his kingdome, though it be but of *darkenes*: and loues to haue many subiects to doe him homage. Since hee cannot be King in heauen, hee would command in hell. To enlarge his dominion, hee would, like *Absolon*, steale away the hearts of men, from king *Dauid* of *Israel*, the Liege-lord of heauen and earth.

Hence he affects his old-house: there hee is sure of good cheare and welcome: a fire of lust to warm him: a bed of vncleanneſſe to lodge him, and a table furnished with all manner of impieties to feast him. Better here, then *walking in dry places*; where wickednes is too barren to yeild fruits for his dyet; and oppositions too violent to giue him reſt.

You perceiue now his *Reſolution*, *Reuolution*, *Deſcription of his old ſeate*, an *affection* to it: and in all theſe his *Intention*. His *Inuention* followes, and the ſucceſſefull anſwerableneſſe of all things to his deſire. He comes, and hee findes preparation for his entertainment: conſiſting in *Clearenes*, *Cleanneſſe*, *Trimneſſe*. *Clearenes*, it is *empty*. *Cleanes*, or handſomneſſe: it is *ſwept*. *Trimnes*, or adornation: it is *garniſhed*.

1 The *Deuill* ſhall not want roome, when hee comes: there ſhall bee no inmate in the houſe to moleſt him; but ſuch as hee either left behinde, or ſent before, vicious luſts. Which are indeede parts of himſelfe; and therefore cannot be ſaid to be *ſodalitium*. They are ſhadowes and reſemblances of himſelfe: which though he finde there, he reputes the houſe no leſſe *empty*.

It is not enough to bee *empty*, and capable to re-

receiue him: but it must be *cleane*, and plausible to receiue him; *swept*. There must bee a cleare riddance of whatsoeuer may discontent him.

3 Nay all this preparation is too slender, as if some great Prince were expected, the *house* must be *garnished*: as it were hung with Tapestry & Arras. There must not onely be emptinesse & handsomnesse, but neatnesse. So then here is the prouision of the *house* to receiue him. 1. It is not troublesome, for it is *empty*. 2. It is not sluttish, for it is *swept*. 3. It is not incurious, for it is *garnished*.

There is capacity, conueniency, curiosity. Which three circumstances of prouision wee may thus expound. 1. We will referre clearnesse or *emptinesse*, to the absence of faith, and good workes. 2. Cleannesse or handsomenesse to an outerly *reformation*. 3. Trimnesse and curiosity to *hypocrisie*.

Empty.
Swept.
Garnished.

1. *Vacuitie*. It is *Empty*.

True *faith* is neuer alone. It is in the very act of *Iustification*, *sola*, but not *solitaria*. Good works as inseparable attendants, or rather effects, accompany it. Where these are, there is no *emptinesse*. But in this *Apostate* or *blacke Dewill*, there is neither the Mistresse nor the Maides, *Faith* nor *good workes*: therefore the roome of his heart is *empty*, and capable of receiuing the *vncleane spirit*. Perhaps in this vacancy & absence of the power of *Satan*, there might be an abstinence from grosse impieties, but there was no hearty alacrity to the troublesome workes of *godlines*, therefore he is iustly said to bee *empty*. We know, that the forbearance of monstrous

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The *Deuill* shall not want roome, when hee comes: there shall bee no inmate in the house to molest him; but such as hee either left behinde, or sent before, vicious lusts. Which are indeede parts of himselfe; and therefore cannot be said to be *sodalitium*. They are shadowes and resemblances of himselfe: which though he findes there, he reputes the house to be emptie.

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strous and world-noted wickednesse is not enough to iustifie before *God*, or to acquit vs from eternall malediction: the *Tree* is doom'd to the *fire*, that yeelds not *good fruites*, although it yeeld no *euill*. Euen infructuous *barrennesse* brought *Christs* curse on the *figge-tree*. *Sowre grapes* are not onely displeasing to God, but *no grapes*: and condemnations should reach further then to drowne *obstinacy*, for it fetcheth in also *infertility*. God is departed; and you know, that *Sede vacante* there will bee no paucity of intruders. What house stands long Tenant-lesse? No marueil then, if an *empty vessell* be neuer exalted to honour.

Hence we may inferre, that this *re ingresse* of *Satan* can neuer befall the *Regenerate*; for it is impossible to finde their *heart empty*. *Faith*, *temperance*, *patience*, *zeale*, *charity*, *hope*, *humility*, are perpetuall *Residentiaries* in the *Temple* of their *Soules*; and if any one be tempted abroad, and allured to a short discontinuance, yet the other keepe infallible possession; and with vnconquer'd strength keepe out *Satan*. If the rest should be driuen into a corner, yet *Faith* would defend the dore against all assaults.

Indeed there may be such a storme and tempest of an afflicted conscience, that the graces of the *Spirit*, (as obscured in a Cloud) may not be sensibly perceiued: and in regard of our owne feeling there may be an absence, or *vacuity*. But wee must not take an *obscurement* for an *emptinesse*; a recession for a destitution. It is certaine, those that haue the inuisible marke of the *Spirit*, shall haue the visible

marke

marke of an honest life: & *totally* they cannot loose grace, nor a second time *fall away*: for then they could not be *renewed againe by repentance*; nor euer be restored, except *Christ* should die againe. Heb. 10. *For if we sinne wilfully after that wee haue receyued the knowledge of the truth, there remaineth no more* Sacrifice *for sinnes: but a certaine fearefull looking for of iudgement, and fiery indignation which shal deuouze the aduersaries.* *Paul* had some hope of the *incestuous* person, and therefore did not wholly cut him off, and accurse him; but separate and suspend him for a time: *that by the deliuering of him vnto Satan* (for a season) *for the destruction of the flesh, his spirit might be saued in the day of the Lorde Iesus.* Thus *Christ*, being once truely in, will neuer out: the *faithfull* cannot be *empty*. There is then a defect of *Faith* in this *blacke Apostate*, that makes roome for the *deuill*.

Hebr.6.

Heb.10.26.

1 Cor.5.5.

2. *Cleanlinesse*. It is *swept*.

This is the effect of an ouerly and superficiall *repentance*: like a slight beesome, it sweepes away the dust and cobwebs, and such lighter stuffe, but the filth and dirt is caked and baked on. Sinnes of lesse delight to the flesh, and tentations of weaker force, are brush'd away; but the maine affection to some olde impiety hath the roote in the heart vndigged vp. The deuill is content, the conscience should be *swept*, so long as it is but onely *swept*.

Sinne is congealed, concorporated, baked on; and must be pared and digged away by greater violence then *sweeping*. *Swept Satan* yeelds it, so not pared. Impiety is habituated by custome, hardned

by impenitency, concorporated to him by his affection to it: and shall hee thinke, that a formall repentance, like a soft beesome, can *sweepe* all cleane? Can a few drops and sprinklings of water purge off the inueterate foulenesse and corruption of the flesh? There is required much rensing to whiten a defiled soule.

How peruerse is their course and thought, that imagine, they may repent more in an houre, then they sinne in an age! As if, hauing in many yeares kindled a thousand fires, thou wouldst think to put them out all with one teare: whereas indeede, many teares can scarse put out one. Then boldly, staine the cloth a whole vintage, and at last let one washing serue for all. Alas! man is quickly made miserable, but not with such speed happy. How easily, how suddenly got man his damnation: it was but eating an apple; soone done. *Esau* quickely hunted away his blessing, but could not with *manie teares* recouer it. *Dauid* is not long in falling, his rising is tedious. With much paines and contention doth a man climbe vp some high Tower, but loosing his hold, he comes downe apace. It is no easy thing to stand, it is easie to slip, to stumble, to fall. The thicke and foggy aire of this sinfull world, as the smoake and stenchfull mistes ouer some populous Cities, can soone fully the soule: the continuall tramplings of sinne brings mire and dirte vpon the conscience: these corruptions are not so presently rid away, as taken.

Clip thy haires short, yet they will growe againe, because the roots are in the scull. A tree, that is

but prun'd, shredde, topp'd, or lopp'd, will sprowt againe: roote it vp, and it shall grow no more. What is it to clip the outward apparances, and to loppe the superfluous boughes of our sinnes, when the roote is cherish'd in the heart? What to haue a foule and miry house *swept*? The *Phariſe* in his blowne prayers, couſening tythes, frequent almes, did but *sweepe* the houſe, and remoue the cobwebs of outward impieties; but the ditt of hypocriſie was baked on; the rootes of pride and couetouſneſſe grew ſtill vntouched.

It is not then a tranſient ſorow, nor a formall compunction, (which may wound and pricke the heart, like a needle; but wants the thred of *Faith* to ſow and ioyne it to God) that can make the *houſe* cleane. It is but *ſwept*, and ſo ready for *Satans* re*entry*, and repoſſeſsion.

3. *Trimneſſe* or *Curioſity. Garniſhed.*

This *ornature* and fit furniſhing of the *Houſe* for *Satans* entertainment, is done by *Hypocriſie*: when the rotten Cabin of a foule heart is hung with gay hangings: when *putidum et putridum cadauer*, a rotten and ſtinking carkaſſe is hid in a Sepulcher painted ouer with vermillion: when a ſtenchfull dunghill is couer'd with white ſnow, here is a garniſhing for the Deuill. He that can pray at church, and couſen at home; giue his debter faire words, and cate him through with vſury; which is to breake his head with precious balmes: hath bitterneſſe in his heart, whilſt his tongue diſtils myrrhe, and droppes hony: that man hath a *houſe garniſhed* for this *vncleane ſpirit*.

Satan will allow his *Hostes* to pretend sanctity, so they intend villany: *aliud proponere, aliud supponere*: to haue the cup *vtterly* rensed and cleansed; so it be *within* full of extortion and rancor: to guild ouer a poysonous pill; to pray in the Church, so they prey on the Church: this is a *trimmed house*, a chamber *garnished* for the Deuill. This *Satan* doth in an ambitious imitation of the Lord, who would haue his house *garnished*, as the Passeouer-chamber was *trimmed*.

God would haue the *beames* of *his house Cedar*, and the *galleries of firre*; like *King Solomons Chariot*; *the pillars thereof are siluer, the bottome thereof gold, the couering of it, of purple; the midst thereof beeing paued with loue for the daughters of Ierusalē.* He wold haue *sanctification* for the furniture; *For this is the will of God, euen your holines*; and for ornaments, the *graces* of his *Spirit*. Thither he comes, and there he *sups*. Reuel. 3. *Behold, I stand at the doore, and knock: if any man open vnto me, I will come in to him, and sup with him, and he shal sup with me.*

Cant 1.17. 3.10.

1. Thess. 4. 3.

Reue. 3. 20.

The Deuil accordingly desires his *house garnished*; but the furniture is *Sinne*, and the *ornaments opera tenebrarum*, the workes of darkenesse: And then, if you will, let this *mansion* be outwardly pargetted, and whited ouer. Make they shew of hauing the *Holy Ghost* on Sundaies, so they retaine the *foule deuill* all the weeke. These are they, that make *Religion* a masquery: lye, sweare, cheat, oppresse, scorne, ryot, reuile, reuell; yet appeare at Church on the Sabboth; as if they came for a Pasport to do more mischiefe. The strength of their *profession* is but

a griſtle; which is indeed neyther bone nor fleſh; neyther true religion, nor no religion. Like the ſpeckled innocency of the Papiſts, in their oſtentate charity, vncleane chaſtity, luxurious faſts, and meritorious treaſons, in butchering Princes, and transferring kingdomes.

Theſe *hypocrites*, being erſt ſo themſelues abuſed and deluded of *Satan*, perſwade others to villany, by arguments of vertue. For an *hypocrite* will do nothing without a colour; and with a colour any thing. If thou be'ſt a good fellow, pledge this health: if a true gentleman, put not vp this diſgrace without reuenge: if any charity in thee, maintaine this Paraſite. Whereas it is the part of a good man to be ſober; of a generous ſpirit to *paſſe by an offence*, ſaide the wiſeſt *King*; and of a charitable man to ſuccour the poore, not to maintaine the diſſolute.

Yet all this madde troope of enormities muſt march vnder the *Colours* of religion. As thoſe Rebels in the North, in our late Queenes dayes, of bleſſed Memory: who, when all their proiects and ſtratagems appeared manifeſtly to the ouerthrow of their gracious Princeſſe, yet concluded their Proclamation with, *God ſaue Queene Elizabeth*.

Theſe are *Satans* white boyes, or rather *blacke boyes*; which hee kilies, like the Ape her young, with kindneſſe; and damnes with indulgence. He giues them a vaſter Commiſſion, then I haue read that *Philiple Longe* gaue the *Iacobins* in *Paris*; which *Charter* had a reaſonable extention;

A portis illorum, ad portam Inferni, inclusiuè. This is the Pasport, which this great Captaine giues *Hypocrites*; *From their owne gates to the gates of hell, inclusiuely.*

This is that *hypocriticall* and halfe-turning to God; when the outward action is suppressed, and the hidden corruption lyes still foster'd in the heart. The apparance is masked, the affection not mortified. And though, like an Eunuch, he doth not beget palpable and manifest enormities; yet hath a lust, and itch, and concupiscence to them, and forbeares not in the darke, safe from the eyes of the world, to practise them.

A man, that doth outwardly refuse adherence to the *world*, for a colourable embracing of the *word*; yet inwardly, and in a hearty affection parts not with his former turpitudes, fulfils that on himselfe, which S. *Basil* once said of a *Senator*: that seemd to renounce the world, yet retain'd part of his ill-gotten riches, as *Ananias* kept backe part of the price of his Lands. *Thou hast spoild a Senatour, and hast not made a Monke.* So I may say of this man, *Thou hast marr'd a worldling, and hast not made a christian.*

Now the Deuill is content, thou shouldst remit some of thy grosse impieties, so thou retaine others. He cares not to be cast out by Idolatry, so he be kept in by Atheisme. He is well pleased, that *Iudas* should become an *Apostle* of *Christ*, so he be withall a *Traitor*. Let *Abimelech* giue hospitality to *Abraham*, so he purpose to abuse his wife. Let *Herod* heare *Iohn Baptist* preach, perhaps he will cut

off his *head*, for preaching against *Herodias*.

The Deuil is loth to be dislodged of ignorance, yet is content that error succeed in place. He is vex'd that *truth* should appeare to a man, yet if worldlines keepe fast hold of the affections, this is a cable rope to pull him in againe. If he loose the Sconce of the *vnderstanding*, yet giue him the Citadell of the *affections*. Any vnmortified, habituated, affected sinne, is a sufficient stirrop to mount him into his old saddle. Eyther let the *soule* stoop to fulfill the bodies base desires: or let the *body* imploy all his members, faculties, functions, to satisfie the soules lusts, and he is pleased.

The infernall Tyrant deales with men heerein, as the *Egyptian Pharaoh* dealt with the *Israelites*. *Moses* hath a Commission and command from God, to take with him the children of *Israel*, and to go *three dayes iourney in the Wildernesse*, to celebrate a Feast to the Lord. *Pharaoh* is very loth to loose the profite, which by the seruitude of *Israel* did arise to him; he will not suffer them. But when renewed plagues proue that there is no remedy, and a perpetuall vicissitude of iudgements enforce it; obserue how he would compound it.

1. Exod. 8. First, *Goe ye, sacrifice to your God in this land.* Nay saith *Moses*: *It is not meet so to doe; for we shall sacrifice the abominations of the Egyptians to the Lord our God. Loe, shall we sacrifice the abominations of the Egyptians before their eyes, and will they not stone vs?* That were a shame, and insufferable offence to them, to immolate beasts among them that worship beasts.

Exod. 8. 25. ver. 26.

2. *Goe*

2. *Goe ye*, saith *Pharaoh*, if there be no remedy,
Verse. 28. *euen into the Wildernesse*, and sacrifice to your God:
but *go not farre*. Nay, saith *Moses*, we must *go three*
dayes iourney. The limits and confines of the wil-
dernesse will not serue our turnes; as if our *Sacrifice*
should not smell of *Egypt*, we must go so far as our
trauell can reach in *three dayes*.

3. *Goe ye*, saith *Pharaoh*, and so farre as now you
desire, and your feete can measure in three dayes;
Exod. 10. 9. but *who must goe? Moses* saith our *sonnes and daugh-*
ters, flockes and herds: for wee must hold a feast to the
Lord. Verse. 11. *Not so, your little ones shall not goe*, quoth
Pharaoh. *Goe ye that are the men, and serue the Lord,*
for that was your desire: and they were driuen from his
presence. But *Moses* requires that all may go, *olde*
and young, sonnes and daughters.

Exod. 10. 24. 4. *Pharaoh*, after the deuouring *locusts*, and pal-
pable *darknesse*, cals againe for *Moses and Aaron*. *Go*
ye your selues, and let your little ones go also: onely let
your flockes and your heards be stay'd. Nay, saith *Mo-*
Verse. 26. *ses*, we must haue *burnt offerings and sacrifices for the*
Lord our God. *Our cattell shall also go with vs: there*
shall not a hoofe be left behind: for thereof must we take
to serue the Lord our God.

Did *Pharaoh* regard their *cattell* aboue their *lit-*
tle ones? or their *children* beyond *themselues*? No:
but he deales by conditions and limitations, as loth
to part with all at once. Therefore rather their *cat-*
tell, then nothing. For he knew, they had coue-
tous mindes; and when in the wildernes they want-
ed prouision, and were pinched with famine, they
would returne backe againe for their *cattell*. Euery

yeelding

yeelding concession, that came from him, was by force of the racke, he grants nothing, but on the compulsion of a iudgement.

So this spirituall and hellish *Pharaoh* hath had a soule long in his *Egypt*; and hath found him beneficiall and helpfull to his kingdome of *darknesse* in many seruices. The *word* preached comes, like *Moses*, to call him out of this *bondage*. *Satan* is afraid to be put out of Commons, franticke at the menace of expulsion: he wil not giue ground til he be forced, nor depart except plagued. But when hee perceiues no euasion, or remedy against Gods inuasion, he falls to indenting with niggardly grants and allowances.

1. *Sacrifice* here *in this land*: put on a mantle of religion ouer the old body. Be inwardly an *Egyptian* still, blacke and wicked, though an externall sacrificer. Let thy life be *statu quo*; shift not ground. Answere thou with *Moses*, No. I must change place, trauell a new way: from *Egypt* toward *Canaan*; from the region of darknesse, to the regiment of life.

2. *Goe* then, saith the Deuill, *but not farre*; keepe within my whistle: that when I beckon my hand with a bag in it, or giue you the call of vanity, you may heare and returne. No, *Satan*: I must *go farre off*; *three dayes iourney from Egypt*. I must not stay neere *Sodom*, nor in any of the *Plaine*, lest I bee destroyed. It is no repentance, that puts not on a contrary habite. Pride must bee turned to humility, Couetice to charity, Dissimulation to honesty, &c.

3. Well then, saith *Satan*, *goe ye the men, but leaue the children behind you*: let me haue your youth and strength, and when you are old talke of *sacrifice* & of *religion*. This is the Deuils dispensation, *youth must be borne with*. To dance, to dice, to drink, to ruffle, scuffle, weare fleeces of vanity on their heads, and to leaue no place without some vicious testimony of their presence, *non est vitium adolescenti*, is no fault in a young man. So the King of *Babilon* took not the men, but the children of the *Iewes*, to teach them the learning of *Chaldea*. Dan. 1. Answere; It is good to begin at the gates of our life to serue God; and from our birth to be *Nazarites* vnto the Lord. Lest if the frame of our liues be built on a lasciuious, and riotous foundation of long practis'd wantonnes, *Our bones be ful of the sinne of our youth, and it lyes downe with vs in the dust*: Iob. 20. 11. and when our bodies arise from the earth, our sinnes also rise with them to iudgement. No, *Satan*; youth and age, all the degrees of our life shall be deuoted to the seruice of God.

4. Yet saith *Pharaoh, leaue your cattel*; saith the Deuill, leaue your affections behind you. I must be content to let you come to church, heare, reade, ioyne in prayers; yet do not quite forsake me. Leaue me but a pawne, your *affections*, a secret liking to your former iniquities. No, *Satan*; God must be serued with all the *heart*, with all the *soule*, &c. we will not leaue so much as a desire to any sinne, *wee wil not leaue a hoofe behind vs*. Indeed *Satan* willingly would not content himselfe with the bounds, but aimes at the whole Inheritance: he is not satisfied

with

with the borders, but beſiegeth the arch-city. Let vs keepe him out of all, if we can: but ſince we muſt ſinne, let vs hold him occupied in ſome out-houſe, but be ſure to keepe him out of the bed-chamber, from ruling in the heart.

You haue heere *Satans egreſſe*, and *regreſſe*; how he forſakes his *Hold*, how he forceth & ſtriues for a re-entry. Let the ſame patience and attention ſitte with you, whiles you ſitte to heare his *Ingreſſe*; his fortifying of the *Hold* being taken, and prouiſion againſt future diſpoſſeſsion. This is manifeſted by his, 1. *Aſſociates*. 2. *Aſſault*. For the former, he multiplyeth his troupes, and increaſeth his forces: who are deſcribed 1. By their *nature*, *ſpirits*. 2. By their *number*, *ſeauen*. 3. By the *meaſure* of their malice, *more wicked then the former*.

1. Their *Nature*. *Spirits*.

And ſo both more capable of entrance, & more powerfull of retention: the eaſier to get in, and the hardet to get out. We ſee what kind of poſſeſsion the Deuill hath in this *blacke Apoſtate*, a ſpiritual and internall power. By which ſtrong *working* and *ruling in the hearts of the children of diſobedience*, he hath gotten high titles, as the *Prince*, the *King*, the *God of the world*. Not that *Satan* is any ſuch thing of himſelfe, but onely through the weakeneſſe of the vngodly, who admit him for a *Lord* of *miſ-rule* in their hearts. *Chriſt* is the true and only *Lord* of heauen and earth: the Deuill is the *Prince* of this world, but meerely by imitation, the greateſt part of the world being eyther his open or ſecret followers. Ephe. 2. 2.

They are *Spirits*, full of tyranny, full of malice. Their temptations in this life testifie the one; and their torments in the next life (or rather death) shal declare the other. Here is thy misery, oh *Apostate*; *illos dum spiritus occupat artus*; whiles thy owne spirit doth moue thy ioynts, and other *spirits* persecute thy spirit, which is for euer and euer, thou shalt haue no release of bondage, no decease, no nor decrease of anguish.

2. Their *Number*. *Seauen*.

A certaine *number* is put for an vncertaine: by *seauen spirits* is intended a monstrous *number* of capitall sinnes. This expresseth a forcible seducing of *Satan*: before one *spirit*, now *seauen* more. *Mary Magdalen* had once in her *seauen Deuils*; this *Apostate* hath gotten *eight*.

It doth so prouoke and distemper *Satan* to bee *cast out*, that he meaneth and menaceth a fiercer assault; and rampires his recouer'd *Forte sse* with a *septuple* guard: that the security of his defence may giue defiance to all oppositions. Hee doth so fill the heart, as he *filled the heart of Ananias*. Act. 5. that there is no roome for the least drop of grace. Now hee that could not rid himselfe of one *foule spirit*, what will he do to encounter *seauen* with the former? The combate is but tollerably equall, whē one to one; but *ne Hercules contra duos*, two is ods though against *Hercules*: how then shall this weake man shift or deale with *eight*? If I might a little allegorize. The *Papists* make but *seauen* deadly sins. I am sure that *Hypocrisie* is none of them in their account. *Hypocrisie* might bee in this *Apostate* before;

Acts. 5. 3.

sorte, for he was *Garnished*, and now perhaps those other *seuen* are crept in to it: and so there are 8. in all. But indeed, as euery sin is deadly, though out of their numeration and register: so by the addition of this number *seuen*, is signified an abundance of iniquities.

3. *The measure* of their *malice*. *More wicked.*

They are called *more wicked*, because they make the possessed more wicked. This is spoken of the Deuill, who is alwayes *pessimum*, the *worst*, in some degree of comparison: not so much *secundùm naturam propriam*, *but secundùm operationem in alijs*: not so much in regard of his owne nature, as in respect of the effects which he works in man. That it shal go worse with this *blacke Deuils* person, the conclusion will shew: here consider, that his *sinnes* are made *more wicked*. One and the same sinne (euen respecting the Identity of it) may be *worse* in a quadruple regard.

1. *Ratione perpetrantis*. In respect of the Committer. *Ionah's* sleepe was *worse* then the *Mariners*. *Iudas* his conspiracy worse then the *Iewes*. Wickednesse in a *Christian worse* then in an *Infidell*.

2. *Ratione loci*. In regard of the *place*. So wrangling in a church is worse then in a tauern. The euery in the *Temple* more *wicked* then euery in the market. Amos 2. *They lay themselues downe vpon clothes layde to pledge, by euery Altar: and they drinke the wine of the condemned in the house of their God*: which was more horrible, then the same wickednes done in another place. This appeared by *Christs* actu-

Amos. 2. 8.

all punishing that offence, euen with those hands, that we neuer else read gaue any blowes. For *Sacrilege* is the *worst* of all thefts.

3. *Ratione temporis.* In respect of the *time.* For to play when thou shouldst pray; to sweare when thou shouldst sing; when thou shouldst blesse, to curse; and to be drunke in a Tauerne, when thou oughtest to serue God in the Temple, is *worse* then the same offence at other times. Those Vintners and Victuallers are greeuously guilty, that doe in prayer time at once open their owne doore, and a doore to irreligion and contempt of Gods holie worship.

4. *Ratione naturæ, in quam peccatur.* In regard of that nature, against whom the sinne is committed. If a Traitor condemned for some notorious conspiracy against his Prince, shall receiue at those maligned hands a gracious pardon; and yet renew his treason with a second attempt: this latter facte, though the same in nature, (for all is but treason) is more *wicked* in measure, by reason of the Conspirators vnthankfulnesse for his Soueraignes goodnesse. Hee ill requites Gods mercy for deliuering him from one *foule Deuil*, that opens a willing dore to the entry of *seuen worse*. The more familiar acquaintance we haue had with the blessings of God, the greater condemnation abides vs for ingratitude. If the sinne may be thus made *more wicked*, why not the person that commits it? *Seuen* newe *spirits more wicked* haue made him *more wicked* then the first left him. Lesse had bene his woe, if that one *vncleane Spirit* had kept possession alone, then vp-

on his priuation, to haue the position of *seauen worse*.

Three inferences from hence must not passe away vnobserued.

1. That there is difference of sinnes, sinners, & consequently of punishments. The first was said to be an *vncleane spirit*, yet are the latter *seauen worse*. By the witnesse of *Christ* we haue it already. Mat. 5. and by his Iudgement shall finde is hereafter, that an *angry* affection is liable to *Iudgement*: a prouoking *gesture* to the punishment of a *Councel*: but railing inuectiues are worthy of *hell-fire*. *Chorazin* & *Bethsaida* shal speed worse then *Tyre* and *Sidon*, and yet these were already in hel. *The seruant that knowes his Maisters will, and doth it not, shal bee beaten with many stripes.* Simple nescience hath an easier iudgement, then sinfull knowledge. If *Barbaria* wring her hands, that she hath knowne so little; *Christendome* shall rend her heart, that she hath knowne so much to so little purpose. Math. 5, 22.

Parity of sinnes is an idle dreame: a *Stoicke* and *Iouinian* imagination. For though the *wages* of all *sinne* be *euerlasting death*; yet some sinnes shal feele the torments of that death more violent and terrifying, then others. I haue other-where shewed, that *Iudas* his villany in betraying his Master, was more horrible, then if a *Barrabas*, a notorious butcherer had done the deed. So our *Sauiour* insinuated to *Pilate*. *He that deliuer'd me vnto thee, hath the greater sinne*. That *Babilonian* Tyrant committed a more haynous offence, in taking the *holy things out* of so *holy a place*, Gods consecrated vessels out of Gods Iohn 19, 11.

Tem-

Temple; then if he had stolne more precious ones out of a priuate place. Doe you not thinke that a Cut-purse playing the theefe at a Sermon, is more worthy of hanging, then a robber that standes in the highway?

This *Dauid* instanceth, Psal. 1, 1. *Blessed is he that hath not walked in the counsel of the vngodly, nor stood in the way of sinners, nor sate in the chaire of the Scorner.* *Walking* is bad enough, but it is worse to *stand* then to *walke*, and to *sit* then to *stand* in the waies of wickednesse. Though *idle wordes* be an *vncleane spirit*, yet actuall disobedience is a fouler Deuill: A *Christian vsurer* is worse then a *Turkish*. An *Indian* Idolater to Gold is not so damnable as a *Spanish*. All reprobates shall finde hel-fire hot enough; but this *Blacke Deuill* so much the hoter, as he was once purged of his *vncleane spirit*.

2. God doth seuerely reuenge himselfe vpon *Ingratitude* for his graces: & squares out his iudgement according to the proportion of the blessing conferred & abused. He that would not be thankefull to God for the expulsion of one *vnclean spirit*, shal in a iust quittance be pesterd with *seuen* more, and *more wicked*. If *Christ* be so kinde to *Iudas*, as to minister the *Sacrament* to him, and he so vnkinde to *Christ*, as to lay it vpon a foule stomacke, a polluted heart, the Deuill shall enter with it.

Luke. 13, 26. There is a *nescio vos* giuen to those that *haue eaten and drunke in the presence of Christ*, and *haue heard him teach in their streets*; (it is all one) that haue feasted at the Communion-table, and heard *Christ* in their Pulpits. Euen our reading, hearing, praying,

when

when they are done of custome more then of conscience, shall be but a meanes of *Satans* introduction. The word of God, like the dew of heauen, neuer fals on the earth of our hearts, but it makes either hearbs or weeds shoote vp quicker and thicker on them. *For the earth which drinketh in the rain that commeth oft vpon it, and bringeth foorth hearbes meete for them, by whom it is dressed, receiueth blessing from God. But that which beareth thornes & bryers, is reiected, and is nigh vnto cursing, whose end is to be burned.* Heb.5.7.

If they were condemned, Rom. 1. and *giuen ouer to a reprobate sense*, that had no other glasse to see the *Deitie* in, but *nature*: for *Seculum Speculum*, the worlde is a glasse: what shall become of those that haue had the booke of the *Gospell*, yet are stomacksicke at *Manna*, and beate away the hand of mercie reached forth vnto them: what, but a *triple reprobate sense*; and heere, a *septuple* possession of *Satan*?

Thus God in *iustice* (for contempt of his *mercie*) admits a stronger delusion of the Deuill: not to make them *two-fold more the children of hell*. Math. 23,15. as *Proselytes*; but *seuen fold as Deuils*. That their bewitched and infatuated soules shall do seruice to him that murthers them: as *Ahaz* did *sacrifice to the Gods of Damascus that smote him*. 2 Chron. 28. As our treacherous and fugitiue Seminaries that adore the *Babilonish Beast*, who profusely carowseth vp their blood that serue him: and whiles he builds vp the Tower of his *vniuersall Monarchy*, to ouerlooke and command the *Christian* world, he sets them to ciment and morter the wals with their owne bloods. Mat.23,15. 2.Chr.28,23.

Worse then the *Indians*, in some of their blinde and Idolatrous sacrifices; offering not for a *Ne noceat*, but for an *vt noceat*; crouching not for a blessing, but a curse: and buying with great expence the malediction of God and men. God threatens *Israel*, that for the multitude of their rebellions, he will *septuple* their punishments. Leuit. 26. *And if ye will not yet for all this hearken vnto me, I will punnish you seauen times more for your sinnes.* And ver. 21 *If ye walke contrary, and will not hearken vnto me, I will bring seauẽ times moe plagues vpon you, according to your sinnes.* So frequently in the *first* and *second* chap. of the *Propheſie* of *Amos*. *For three transgressions, and for foure*; which are *seauen*, which are many, which are innumerable, *I will not turne away your punishment*, saith the *Lord*. According to their sinnes, by weight and measure, proportion and number, shall be their sorrowes. As they haue swallowed vp the poore, and deuoured *the people of God*, like *bread*, impouerished the common-wealth, vndone the Church; and all this vnder colour of *long prayers*, and of a *fiery-hot* deuotion; so *they shall receiue greater damnation*. This is *Babilons* finall recompence. Reuel. 18. *Reward her euen as she rewarded you, and double vnto her double according to her workes: in the cup which shee hath filled, fill to her double.*

Leuit. 26. 18. 21.

Amos. 1.

Luk. 20. 47.

Reuel. 18. 6.

3. As *seauen worse spirits* are the reward to him, that makes much of one bad and *vncleane*: So are *seauen* better *spirits* bestowed on him, that vseth one *good* well. One *Talent* well employed, shall gaine *tenne*: and the more we haue, the more will God

God delight to loade vs. God is as kinde to those, that traffique his graces to his glory, as he is severe against those that throw his pearles to swine. And as this *Apostates* recidiuation is rewarded by the accession of *seauen more wicked Spirits*: so our sanctified and confirmed hearts shall bee honoured with those *seauen* most *pure spirits*. Reuel. 1. *which are before the throne of God.* These *seauen spirits* are taken eyther for the *seauen* gifts of Gods *spirit*; prefigured by the *seauen eyes* in one *Stone*. Zach. 3. and *seauen lampes* in one *Candlesticke*. Zach. 4. Which are by some gathered from Esay 11. 2. *And the Spirit of the Lord shall rest vpon him, the spirit of wisedome, & of vnderstanding, the spirit of counsell and of might, the spirit of knowledge, and of the feare of the Lord.* The first is the *Spirit* of *Piety*, the second is the *Spirit* of *Wisedome*, the third is the *Spirit* of *Vnderstanding*, the fourth is the *Spirit* of *Counsell*, the fift is the *Spirit* of *Might*, the sixt is the *Spirit* of *Knowledge*, the seauenth is the *Spirit* of the *feare* of the *Lord*. Or by putting a certaine number for an vncertaine, all the guifts and graces of Gods *Spirit* are here intended; *Seauen* being a nũber of perfection, and signifying in the *Scriptures*, *Fulnesse*.

Reuel. 1, 4.

Zach. 3, 9, 4, 2.

Esay. 11, 2.

God doth so requite his owne blessings, that where he finds thankfulnesse for his goodnesse, he opens his hands wider: and where drops of grace take well, he will rayne whole showres of mercy. It is his delight to reward his owne fauours, & crown his owne blessings: as if he would giue, because he had giuen. Thus a greater measure of godlinesse shall possesse vs; a greater measure of wickednesse,

this *Apostate*, then eyther in eyther kind formerly was had. When we receiue grace of God, wee also receiue grace to employ that grace: so that if we thriue not in the growth of godlines, wee may causefully call our sanctity into question. As he *à malo ad peius* from euill to worse, descends gradually to hell: so must we by *ioyning vertue to faith, and to vertue knowledge, and to knowledge temperance, &c.* as *per scansum*, climbing by degrees, get vp into heauen.

2 Peter 1,6.

I haue described the *Associates*; now for the *Assault*. Wherein briefly obserue, 1. their *Inuasion*. 2. their *Inhabitation*. 3. their *Cohabitation*.

1. Their *Inuasion*. *They enter.*

Alas! what should hinder them: when a sauage Troupe, appointed at all hands, armed with malice and mischiefe *cap a pe*, assaults a poore weake *Fort*, that hath nothing but bare walles, and naked gates, (and those set wide open) to defend it selfe? If *Lot* were in *Sodome*, if (but) *Faith* stood in the Turret of the *conscience*, there might be some beating back of their forces: but there is no reluctation, where there is no enemy. S. *Paul* describes the *Christians Armour*. Ephe. 6. *Stand, hauing your loynes girt about with truth, haaing on the brest-plate of righteousnes: your feet shod with the preparation of the Gospell of peace. Aboue all take the shield of Faith, wherewith yee shall bee able to quench the fiery dartes of the wicked. Take the helmet of saluation, and the Sword of the Spirit, &c.*

Eph. 6, 14.

This *Apostate* hath not a piece of it, to warde the least blow, whersoeuer it strikes him. He is to

deale

deale with cunning Fencers, and hath neyther offensiue nor defensiue weapons. Not *Truth* but error is the *girdle* of his *loynes*: and for the *brest-plate* of *righteousnesse*, hee knowes not how to put it on. His *feete* were neuer *shod with the preparation of the Gospell*; he had not so much time to spare from his nimble gadding after vanities. The *fiery darts* of these *wicked spirits* may burne and wound him to death; he hath no *Shield* of *Faith* to coole or *quench* them. The *helmet* of *saluation* is farre from him; he knowes not in what Armory to find it. And for the *sword* of the *spirit*, he cannot tell how to handle it. He is an vnwalled city, an vndefenced *Fort*, an vnarmed man. No marueil, if these *foule spirits enter*, when there is neyther contention nor intention to repell them. *Omnia tradentur: portas reserabimus hosti.*

2. Their *Inhabitation. Dwell.*

The *Deuil dwelleth* in a *Man*, not *tanquàm corpus locatum in loco*, as a bodye seated in a certaine place: for spirits are not contained in any place. Incorporeall created substances doe not dwell in a place locally or circumscriptiuely, as bodies doe; but definitiuely. Nor dwell these in him, *tanquam forma in materia*, as the forme in a substance, as the *soule* in the body. For the Deuill is a simple substance of himselfe, not compounded of any aliene or second matter.

But they dwell in him by a secret and spirituall power; *darkning their mindes*. 2. Cor. 4. *that the light of the glorious gospel of christ should not shine vnto thē.* 2 Cor. 4. 4.

Poysoning their affections; that *being past feeling,*
Eph.4.19. *they might giue themselues ouer to lasciuiousnesse, to worke all vncleannesse with greedinesse.* Hardening
Rom.2.5. their hearts, Rom.2. *til they treasure vp to themselues wrath against the day of wrath, and reuelation of the righteous Iudgement of God.* All which is no other in effect; but damming vp the lights and windores of this *Fort*, ramming vp the gates, and fortifying the walles. Thus they dwell in him, like witches in an inchanted Castle: and who shall breake their spels & deliuer him! You see then, this *blacke Deuil* hath but sorry guests, that purpose longer stay with him then a night; to *dwell*, yea to dominere, till they haue eaten him quite out of house and home.

3. Their *Cohabitation. They dwel there*; all of them, euen together.

Obseru. 1. There is roome enough in one heart for many sins. *Mary Magdalens* heart held *seauen deuils*: this *Apostates eight*. There was a whole *Legion* in another. Math.8. All the *Principalities* and powers of *darknesse* in a fourth. *Absolon* had treason, ambition, pride, incest, ingratitude, for his hearts stuffing. *Iudas* had no fewer turpitudes in his. The heart is so small a piece of flesh, that it will scarce giue a Kite her breakfast: yet, behold, how capacious and roomthy it is, to giue house-roome to *seauen* Deuils. He that should reade and obserue the
Math.15.19. great *Physitians* dissection of mans *heart*. Math. 15. *Out of the heart proceed euil thoughts, murders, adulteries, fornications, thefts, false-witnesse, blasphemies;*

would

would blesse himselfe to think, that so little a thing could extend it selfe to such a capacity; or that it could be so full and not burst.

2. Behold a rabble of Deuils agreeing quietly in one man. *Glomerantur in vnum Innumera pestes Erebi.* Innumerable plagues of hell are rounded vp together in one; yet they fal not out for roome. On earth among men it often falleth out, as betweene those two ambitious *Romanes.*

Nec quemquam iam ferre potest Cæsar ue priorem,
Pompeiusue parem.

Cæsar must haue no superior, *Pompey* no riual. *Ahab* cannot endure, that *Naboths* vineyard should disfigure his Lordship. Rich men in this world agree like Pikes in a pond, ready to eate vp one another: but howsoeuer; the poore pay for't, they are sure to be deuoured. Tradesmen cannot agree in one City, nor neighbours in one Towne, nor brothers in one house, nor *Iacob* and *Esau* in one womb: yet, behold, many Deuils can agree in one man. They know that *a Kingdome diuided cannot stand*, Wee quarrell and contend, when hell it selfe is at peace.

My iourney drawes to an end: there remaine but two steps; the *Conclusion* and *Application.* The *Conclusion* of the *Parable* is fearefull. *The last state of that man is worse then the first.* Is it possible? His state was so bad before, that can you imagine it worse? Yes: there was but one *Deuil* before, now ther are *eight.* By reason of this stronger possessiō, his damnation wil be the sooner wrought vp, the cup of his iniquity brim-fill'd, and himselfe hurried to hell

hell with the greater precipitation. This *peiority* of his *state* may be amplified in 6. respects.

1. Whilst this *blacke Deuil* had a *white* face, & carried the countenance of religion, he was wrap'd vp in the general prayers of the Church. He seemed of that number, for whom as the friends to *christ*, there was a continual remembrance in good mens interceſsions. 1.Ioh.5,16 *If any man see his brother sin a sin, which is not vnto death, he shal aske, and he shal giue him life for them that sin not vnto death. But there is a sinne vnto death: I do not say that he shal pray for it.* *Samuel* will pray for *Saul*, till he perceiue that he hath giuen ouer the Lord, and the Lord him.

But when the white scarffe is plucked off this *Moores* face, and his *blacke* leprosie appeares: when the Wolfes sheepskin is stripp'd off, and he is seene to worry the lambes: then is he singled out as an enemy to *Christ*, and Gods iudgement hastened on him at the intreaty of his seruants. He is so much the worse, as he hath lost the benefit of good mens prayers. When once in this *gall of bitternesse*, and *bond of iniquity*, in vaine *Simon Magus* requests *Simon Peter* to request God for him. Acts 8,24. *Pray ye to the Lord for me, that none of these things which yee haue spoken, come vpon me.*

2. Whilst this *blacke Deuil* mantled his tawny skin, and vlcerous hart with dissimulation of piety, there was outwardly some hopefull likelihood of his reformation, and winning to heauen. (Though God knew otherwise in his hidden and reserued counsel) whilst he sate in the congregation of Saints, heard what God spake to them, and spake with them to

God;

God; the Minister did preach to him the tydings of peace with a good opinion, and admitted him to the communication of the *Sacrament*. But now, his eruption into manifest contempt of sacred things, and despite done to the *spirit of truth*, hath deaded that hope: so that the Minister hath not that confident comfort, that the *word* will be the *sauour of life* vnto him. His *Hypocrisie* hath deceiued the world; his *Apostacy* hath deceiued himselfe: therefore his *state is worse*.

3. His *latter end is worse* in regard of *himselfe*; and this may bee amplified in foure circumstances.

1. Before he was sicke of spiritual drunkennesse, now he is lethargiz'd. VVho knowes not that a continued lethargy is worse then a short ebriety Such is his *state*.

2. Impenitence hath brought him to impudence: and by often prostitution of his heart to vncleanes, he hath gotten a *whores forehead*, that *cannot blush*. Ier. 3. *Thou refusedst to be ashamed*. And Ier. 8. *Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neyther could they blush*. He hath so little repented for wickednes, that now he thinkes there is no wickednesse standeth in need of repentance. A brasen face, which no foule deed, nor reproofe for it, can make to change colour. How can it be otherwise? For a *blacke Deuil* can no more blush, then a blacke Dog. Ieremy 3.3. 8.12.

3. He is in *worse state*, by so much as a relapse is more perilous then the first sicknesse. By reason that strength is now spent, and nature made more

weake, and vnable to helpe itselfe, or to receiue benefit by what is ministred. The sparkes of goodnesse are now dying, or quite extinct, & the floods of iniquity more violent against him. There be fewer assaults, and lesse strength to encounter.

4. Before he was quiet in himselfe, and might haue a flattering hope, that the night would neuer come. But now breaking forth into palpable contempt and obduracy, he finds his conscience open to condemne him, and hell gates open to receiue him. His vlcer seemed to be fairely skinn'd ouer, and in his owne sense healed; but now to come to a new incision, is greater terror then euer. The sound of feare is now in his eares, the sense of a dagger at his heart. His body would, his mind cannot rest. The horror of future punishment lyes at *Cain's* doore, and is at euery noyse ready to wake. There is a fearefull conflict betwixt *Sensuality* and *Reason* in him: that he may vse *Iobs* words, though in a deeper and direr sense; *Factus sum mihimet ipse grauis*: *I am a burden and trouble to my selfe.* Iob. 7, 20.

Thus the great Parasite of the soule, that heretofore matched the number of Gods threatnings with as many faire promises, & flatter'd this wretch with the paucity of his sinnes; now takes him in the lurch, and ouer-reckons him. Hee that so long kept him in a beautifull gallery of hope, now takes him aside, and shewes him the darke dungeon of despaire. He engrosseth his iniquities in text-letters, and hangs them on the Curtaine at his beds feete, to the racking amazement of his distracted soule. Before the Deuill did put his sheetes vnder

der the burthen; but now he shifts it off, and imposeth it on the sinner. And as I haue read, the Spanish *Index* deales with *Velcurio*: who commenting on *Liui* saith, that *the fifth age was decrepite vnder the Popes and Emperors*: the *Index* takes out the *Popes*, and leaues the *Emperors* obnoxious to the whole imputation: so the deuill winds out himselfe at last from the wicked, refusing to carry the burden any longer, but leaues it wholy to their supportation. *Ind. Hisp. f. 158*

This ague, or rather agony, is made more vexing by the sting of conscience: which is now Gods bailiffe to arrest him; his witnesse against him; his whip to lash him. His Register, that reades ouer the long booke of his offences; and after a terrible aggrauation of their heynousnes, tells him his penance, direfull and intollerable; and that *Concordat cum actis Curiæ*, it agrees with the iust decree of Gods Court, neuer to be auoyded.

4. *His last state is worse* then *his first*, in respect of God: who will now turne him out of his protection. When he hath ouer proclaimed open warre and rebellion against God, and hath manifestly declared himself an outlaw, no maruell, if God throw him out of the circumference of his mercy, & let his Prouidence take no charge ouer him; saue onely to restraine his sauage fury, from forraging his grace-empaled Church. But for himselfe, the Scripture giues a renunciation. *If he will go into captiuity, let him goe.* Reuel. 22. 11. *If he will be vniust, let him be vniust still. If he will be filthy, let him be filthy still.* I will not hinder his course, *Abeat, pereat, profundat, perdat*, said that father in the Comedy;

Let him goe, periſh, ſinke, or ſwimme. He hath full liberty to ſwill the cup of his owne damnation vp to the brim.

5. In reſpect of the Deuil, *his latter ſtate is worſe.* Which may be demonſtrated by a familiar ſimilitude. A man is committed to priſon for debt, or ſome light treſpaſſe; is there indifferently wel vſed, hath (for his money) all the liberty that the Iayle and Iayler can affoord him; nay, is permitted to go abroad with keepers. At laſt, he ſpies opportunity, and breaks away: then the Iayler fumes and fomes and rageth; and perhaps, ſweares away that little ſhare of his owne ſoule, which he had left. The priſoner had need looke to himſelfe: if the Iayler catch him, he had better neuer haue ſtirr'd. At laſt he is taken; now bolts, and lockes, and heauy yrons, a ſtrong guard, and a vigilant watch; til he be made ſafe for ſtirring againe. This bondage is far worſe then the firſt.

The ſinner in the deuils keeping is let alone to enioy the liberty of the priſon, that is, this world; he may feed his eye with vanities, his hand with extortions, his belly with iunkets, his ſpleene with laughter, his eares with muſicke, his heart with rollity, his fleſh with luſtes; and all this without controll. But if he be wonne by the *Goſpell* preached to break priſon; and thereupon giue the deuill the ſlippe: let him take heed, *Satan* doe not catch him againe. If he once recouers him into his priſon, he will dungeon him, remoue from him all meanes, whereby he might be ſaued; let him ſee, heare, feele, vnderſtand nothing but temptations and ſnares; blinde

his

his soule, harden his heart; loade him with heauy irons, and locke him vp in bolts and fetters of euerlasting perdition.

6. Then lastly, *his end shal be worse at the last*; when the least parcell of Gods wrath shall be heauier, then all the anguish he felt before. When his *Almond* tree shall be turned to his *yron* rod; his afflictions to Scorpions. When the short and momentany vexations of this world shall no sooner cease to him, then the eternall torments of Hell shall begin, and (which is most fearefull) shall neuer end. Be his body burned to death in fire; yet those flames shall go out with his ashes: but come his flesh and soule to that infernall fire, and when they haue beene burned myriads of yeares, yet it shall not be quenched.

The *Application* doth immediately concerne the *Iewes*; which hath before beene plentifully instanced. For our selues. 1. The *vncleane spirit* hath by Gods holy *Gospell* beene cast out of vs. 2. Doe you thinke, he is at quiet? No: he esteemes al *places dry* and barren, till he get into vs againe. 3. He *resolues* to try for entrance. 4. Now is it enough, that we leaue our selues *empty* of *faith* and *good workes*? for all our abhominable sinnes *swept* with an ouerly *repentance*? and *garnished* with *hypocrisie*, and with our old *affections* to sinne still? 5. Take we heed; he will come with *seauen spirits, more wicked* then the former, and giue vs a fierce assault.

But *our helpe is in the name of* GOD, *who hath made heauen and earth*: in whose mercy we trust, be-

cause his *compassions faile not.* Our owne *strength* is no confidence for vs; but the grace of that *strongest man*, who is alone able to keepe our *Sarons*. Let vs adhere to *Him* by a true *faith*; and serue *him* in an holy integrity of conuersation; and *our latter end shall bee better* then our *beginning*. *Marke the vpright man, and behold the iust; for the end of that man is peace.* Our *end* shall bee better hereafter; when *GOD shall wipe away all teares from our eyes*: when sorrow, and sicknesse, and *death shall bee no more*: when *Senacherib* cannot rage, nor the *Leuiathan* of hell assault vs. Peace shall enuiron vs, Heauen shall containe vs; Glory shall crowne vs. Our trouble, woe, mourning, haue beene momentany: but our ioyes, peace, blisse, shall haue no intermission, no mutation, no end. *Now He that perfects all good workes, make our latter end better then our beginning. To whom, three persons, one eternall God, be all praise and glory, for euer and for euer. Amen.*

Psal. 37. 37.

14 JU 58

FINIS.

LYCANTHROPY,
OR
THE WOLFE
worrying
THE LAMBES.

By THOMAS ADAMS.

Matthew 7.15.

Beware of false Prophets which come to you in sheepes cloathing, but inwardly they are rauening Wolues.

TERTVLL.

Quænam sunt istæ pelles ouium, nisi nominis Christiani extrinsecus superficies?

Hic dolus est magnus; Lupus est qui creditur agnus.

LONDON,
Printed by William Iaggard, 1615.

BRITISH MUSEUM

TO THE TRVE-ly vvorthy Gentleman M. HENRY FORTESCVE, *Esquire, a fauourer of vertue* and good Learning.

SIR, *I haue put vp the* VVolfe, *though not* hunted *him; as iudging my selfe too weake for that* sport-earnest. *It is no* deserteless *Office to discouer that* subtle *and* insatiate *Beast; to pull the* Sheepe-skinne *of* Hypocrisie *ouer his eares; and so expose his* foming *malice and* sanguinous *cruelty to mens censure and detestation. Let those hands strike him, that haue dates of authority put into their Quiuers. Our Land is no* Forrest, *literally or* metaphorically *vnder-stood: but whether for* Church *or* Common-wealth, *profession or soile, an* Orchard *of Gods owne planting; fruitefull in goods and good workes. VVolues we haue none, but same* Mystical *ones; whose fiercenesse is yet hidden vnder the habites and*

cases

cases of those Lambes, *they haue deuoured. These I haue set in view, or at least meant my best to do it. I haue seldome pretended that common poyse, that (by their owne report) sets so many mad pens, like wheeles, a running,* Importunacy *of friends. I haue willingly published, what I had hope would do good published. Onely this I feared to keep from the Presse, lest it should steale thither another way. Being there, I could not with better confidence fasten vpon a knowne* Patron, *then your selfe: who can both vnderstand it, aud will reade it: not onely the* Epistle, *but the whole* Booke. *Though that fashion with many Patrons, of perusing more then their owne Titles, bee now as a Sute of the old make. I know you spend some houres of all dayes in such good exercises; abandoning those idle and excessiue customes, wherein too many will please themselues, and none else.*

It is an vnthrifty spending of time, and a sorry successe will conclude it, when we are curious in plotting a method for our inferior delights; and leaue our Saluation *vnwrought vp. Wee striue to settle our Lands, to secure our monies, to confirme our estates; but to conforme our liues, or to make* sure *our* Election *is vilipended. And yet when all is done; braines haue plotted, meanes haue seconded, bonds and lawes haue established; nothing can be made* Sure *but onely our* Saluation. *But goe you forward to adorne your eternall mind; and to plant your soule full of those* Flowers, *which giue already a pleasant odour on earth, and shall one day be stucke like glories in Heauen. So shall your* memory *be sweet in the mouths and hearts of future generations; whiles the vicious, euen aliue, doe not e-*

scape

scape the Satyre. Thus with true thankfull loue I behight you in my prayers, a happy Progresse in Grace, till you shall come to your Standing-house of Glory.

Your Worships in my best services,

Tho: Adams.

LYCANTHROPY.
OR
THE WOLFE
Worrying
The LAMBES.

Luke 10. 3.

Behold, I send you forth as Lambes among Wolues.

THE *Great Bishop of our soules* beeing now at the Ordination of his Ministers; hauing first instructed them *in via Domini*, doth heere discipline them *in vita Discipuli*: and pre-armes them to that entertainment, which the *Samaritans* of the world are likely to giue all those, whose *faces looke toward Ierusalem*. Math. 10. ver. 22. *You shall bee hated of all men for my names sake.* If they had but some opposers, there were some comfort; then it is probable that the rest would helpe: nay, *All.* Yet if they were but indifferently affected toward

vs,

vs, and would neyther defend nor offend, but resigne vs vp to our selues: nay, they shall oppose, they will *Hate*: your *persecutors shalbe in euery Citty*, not few but many, not neuters but maligners. If there were many and not *haters*, then as it is in the Prouerbe, *The more the merrier*: if *haters* and not many, then *the fewer the better cheare*: but they are for nature persecutors; for number many mē, most men, innumerable, *all men*. But we are here *præmoniti*, and therefore should be *præmuniti*: neyther need we grudge to suffer in measure for *Him*, that hath suffered beyond measure for vs. VVhatsoeuer we endure for his names sake, the patience and passion of others hath matched it: but *His* greefe for vs could not be fitted with a *Sicut* in all the world.

But I would not, like a careleſſe Porter, keepe you without dores, til you had loſt your ſtomacks. There is some cheare coming, and I will now vnlocke the gates of my *Text*, to let you in to it. The words containe the *Deputation* to an Office. *Behold, I send you forth as Lambes among Wolues.* Conſiderable in the

Deputa-

Deputation are a
- *Commission*, wherein obserue the
  - *Sender*: *Christ*.
  - *Sent*: the *Apostles*.
  - *Sending*; or warrant.
- *Commixtion*, which consists in a
  - *Prescription*, what they should be that are *sent*, *Lambes*.
  - *Description*, what they are, among whom *sent*, *Wolues*.

This is the Tree, and the branches: shall wee now steppe forward to gather and taste the fruite? But stay. Here is a Gardiner must first be spoke with: one that stands in the very entrance of my *Text*; for some purpose sure. *Behold*.

Behold, is like *Iohn Baptist*, in holy *writte*, euermore the vant-currer of some excellent thing. *Pontan*: compares it to the *sounding of a Trumpet*, *before some great Proclamation*. It is like the hand in the margine of a booke, pointing to some remarkable thing, and of great succeeding consequence. It is a Direct, a Reference, a dash of the *Holy-Ghosts* penne; seldome vsed repletiuely: but to impart & import some speciall note, worthy our deeper, and more serious obseruation. It is like the ringing of the great Bell, before the Sermon of some famous Preacher; & bids vs here, as a *monitor*, keep silence, to heare what the Eternall *VVord* speaketh vnto vs. In a word, it is but a word, and yet the *Epitome* of that whole sentence. *Let him that hath eares to heare*,

heare:

heare: let him that hath eyes to see, *Behold*.

This was our Sauiour *Christs Sermon ad Clerum*; whose Pulpit is now in Heauen: and sends vs to preach on his preachings, to paraphrase his Lectures, and no more but to deliuer that to you, which he hath dictated to vs. Your attention is therefore charged in this *Behold*. Open your eares, those organical conduits of discipline: nay, your hearts are liable, and therefore should bee pliable to this charge. Keepe then patience in your minds, attention in your eares, meditation in your hearts, practise in your liues. *Behold*.

Behold what? S. *Mathew* recites this *Deputation*, together with a *Direction*. *Behold, I send you forth as Lambes in the middest of Wolues: be ye therefore wise as Serpents, and harme-lesse as Doues.* Where *Christ* doth not onely conferre a Charge, but inferre a Carriage. The former is *Institutio viæ*, the other *Instructio vitæ*. *I send: Be you*, &c. The *Deputation* or designing their office, shall onely limit my speech, and your attention for this time. This Current parts it selfe into two riuulets, a *Commission*, a *Commixtion*. The *Missure, I send you*: the *Mixture, as Lambes among wolues*. Euery *Commission*, consists on necessity, besides the meere act, of at least two persons, the *Sender*, the *Sent*.

Math. 10, 16.

In the *Sender*, may be consider'd his *Greatnesse*, his *Goodnesse*. His *Greatnesse* that he can *send*: his *goodnes*, that he wil *send*, for the benefit of his *church*

1. His *Greatnesse*. The *Sender* is greater then the person *Sent*: as *Paul* saide in a shallower inequality of *Melchisedech* & *Abraham*, being both men. *Heb.* 7

Hebr. 7.7. *Without al contradiction, the leſſe is bleſſed of the greater.* Here the *Sender* is God and man: a King, the King; of pure, abſolute, and independant authority: a *reall* Prince, a *royall* Prince. *Reall* in his right, in his might: *Royall* in his affects and effects: hee purpoſeth, and diſpoſeth good to his *Church*. Tyrants are the Kings of ſlaues: liberall Princes are the Kings of men: *Chriſt* is the King of Kings: here diſpatching his *Legates* on an Ambaſſage to the world. This his *Greatneſſe*.

2. His *Goodneſſe*: he that is King doth ſend to his ſubiects, abiects; or rather to rebels, to make them ſubiects: with a pardon of all their treaſons, ready ſigned and ſea'ld to their accepting hands. Epheſ. 4.8. *When he had led captiuity captiue, he gaue gifts vnto men. When hee had ledde captiuity captiue*; there's his *Greatnes*: *he gaue gifts vnto men*; there's his *Goodneſſe*. By the former he is *mirificans*: *mitificans* by the latter. Behold; he muſt *ſend* to vs: we knew not, deſired not acceſſe to him. He is *the way, the truth, the life*: and therefore *ſends* out theſe as deſcribers of the *way*, diſpenſers of the *truth*, cõductors to the *life*. If the *way* had not found vs, wee ſhould neuer haue found the *way*. Here then is his *Goodneſſe*; though a King, yet hee preacheth himſelfe, and ſends Preachers. As was *Solomon*, his type; both a *King* ouer *Iſrael*, and a *Preacher* to *Iſrael*. Time was; *Chriſt* refuſed to be a King, denyed to be a Iudge, but vouchſafed to be a Preacher. VVithout this ſweet dignation to vs, we ſhold neuer haue aſcended to him, *nec opibus, nec operibus, nec opera*: neyther by our wealth, nor by our worth, nor by

our

our wils, nor by our workes, nor by our wits, nor by our worship. Thus for the *Sender*.

In a *Messenger sent*

Is required *Celerity*, *Sincerity*, *Constancy*. That he be *speedy*, that he be *heedy*: and (as wee say) that he be *deedy*; hold out till his Embassage be ended, and till he that *sent* him send after him a reuocation. *Celerity* without *discretion* is like wings without eyes: *discretion* without *celerity* like eyes without wings: both without *constancy* are like *feete* & *eyes* without a *heart*.

1. For their *Speedinesse*. Before they are *sent*, they should not runne at all: after they are *sent*, they cannot runne too fast. VVe may say of these *Messengers*, as it was prouerb'd of the *Lacedemonians*: *Turpe est cuilibet fugere, Laconi etiam deliberasse*. Go grant, all our consciences may witnesse with our selues, what *Paul* speakes of his vnretarded execution of *Christs message*. *VVhen it pleased God to send me to preach his Sonne among the heathen, immediatly I conferred not with flesh and blood.* Gal.1,16. To adiure their posting *alacrity* to this businesse, the *Apostles* were charged to *salut no man by the way*: much lesse should the *burying* our *dead* friends, or *taking leaue* of our liuing friends, procraftinate our course. Prou.10. 26. *As vineger to the teeth, and as smoake to the eyes, so is a sluggard to them that send him.* Prou.10,26. Esay 40.31. *But they that wait vpon the Lord, shall renew their strength: they shall mount vp with wings as Eagles: they shall run and not be weary, they shall walk & not faint.* Esay 40,31. It is so, or it should be so: our diligence should tread vpon

the heeles of our calling for haſte; and we ſhould make vſe of the firſt handſell of time. *In limine offendiſſe ominoſum, odioſum.* To ſtumble at the threſhold, is a bad heed, and a worſe ſigne.

2. It is not enough to be *ſpeedfull*; we muſt alſo be diſcreet and *faithfull*. The *meſſenger* muſt do the *Senders* buſineſſe, not his owne. *Celerity* layes the raynes on our neckes: *diſcretion* is the curbe of the bridle. There are that runne too faſt; *Qui trans mare currunt.* As *Cyprian* writes of ſome *Schiſmatickes*, that had put to ſea for *Rome*; *quaſi veritas poſt eos nauigare non poſsit.* This is called by Saint *Auguſt. Curſus celerrimus præter viam.* The *foure Cherubins.* Ezek. 1. 7. had *pedes rectos, ſtraight feete*: and the *feete* of *Miniſters*, if they be *beautifull*, take *ſtraite* ſteps. *Sunt opera quæ videntur bona, et non ſunt: quia non referuntur ad illum finem, ex quo bona ſunt.* Indeed *Intentio facit bonum opus*; but then *fides dirigit intentionẽ*, ſaith the ſame *father*. It is not enough that conſcience muſt leade vs, but truth muſt leade our conſcience. *Non eſt rectum, quod non eſt a Deo directum.* He that commands vs *agere*, commands vs *hoc agere*: *non aliud, ſed illud.* With God, aduerbs ſhall haue better thankes then nownes.

Both good and well, muſt in our actions meete.
Wicked is not much worſe then vndiſcreete.

Saies a moderne *Poet*. He that hath a nimble *foote* and a falſe *heart*, runnes himſelfe out of breath, ere he remembers his errand. *Fidelity* is requiſite in a *Meſſenger*.

Non boue mactato cœleſtia Numina gaudent;
Sed, quæ præſtanda eſt, et ſine teſte, fide.

Lib. 1. Ep. 3. ad Cornel.

Ezek. 1. 7.

Aug. in Iob. Tract. 25.

Ouid.

3. It

3. It is not yet enough to go *speedfully*, and *heedfully*; except also *deedfully*, with a constant holding out. Though *soone* enough, and *fast* enough, it is not well enough, except *farre* enough. *Laudamanigantem, cum peruenerit ad portum. Paul* must *fight* out his battell with victory: *finish* his *race* with winning the *prize*: and *keepe the faith*, though he *beare about in his body the markes of the Lord Iesus*. And then *there is layde vp for him a crowne of righteousnes, which the Lord the righteous Iudge shal giue him at the last day: and not to him onely, but to them also that loue his appearing. Inuenias mittens missum indicabundus prædicantem.* 2.Tim.4,8.

Some begin hotely, and keepe the Pulpits warme at first, barking loud against dumb dogs; thundring out, *Let him that labors not, not eat*: forbidding promotion without deuotion. On a suddaine, these *sons of thunder* are as mute as fishes. What's the matter? Now from their owne lippes, they should haue no promotion. Oh Sir; they haue the promotion already. You may perceiue, the fish is caught by their hanging aside their nets. Perhaps in a Cathedrall Church, to a refin'd audience, some Episcopall command may deliuer him of *Elephanti partum*, a childe of two yeares breeding: one whereof is spent in the conception, another in fashioning the members; and yet a meere Embrion when it is borne. Oh fauour them. *Rara fumant felicibus ara.* Their beginning was *golde*, like that Monarchs dreamed *Image*; but their conclusion is *airy*, they ende in *clay*; leauing the *word*, & cleauing to the *world*. It were good for the *church*, & not amisse for thēselues

if their gaines might be decreased with their pains. But if a restraint of Pluralities, or a diminution and abatement of their demeanes, should be imposed, how would they complaine! Let them complaine; and be answered as certaine *Monkes* in *VVincheſter* were: who complaining to King *Henry* the 2. that their Bishop had taken away three of their Dishes, and left them but ten: the King replyed, That the Bishop should do well to take away the tenne, and leaue them but three. As they haue *crimen immane*, and *nomen inane*, so let them haue *mercedem tenuem*, a slender recompence. *Inertes* should bee iustly *inopes*: especially *cum valuerunt, et non voluerunt prædicare*. Is this all? No: but as the *tree fals*, so it lyes. If *Christ* finde them at last loyterers, he will set them to worke for euer in torments.

You haue heard the *Persons designing*, and *designed*: the *Designation* followes; which giues thē, 1. Their *VVarrant*. 2. Their *Qualification*.

1. *Christ* seales them a *warrant* in his word, ἀποστέλλω ὑμᾶς. *I send you*. It is not *Humanum inuentum*, but *Diuinum Institutum*: authorised vnder the Broad-seale of heauen, in the power of the second *Person* of that State-royall. He sayes not, *I wil pray to my Father to send you, but I send you*. For *All power is giuen to me in heauen, and in earth*. They come not then, without their *commission*; as those, Ier. 23. 21. *I haue not sent these Prophets, yet they ranne: I haue not spoken to them, yet they propheſied*. Would you haue a *Minister*? Seeke to the Nurseries of *Christian* learning, the Vniuersities: there you shall haue them furnish'd with excellent parts and artes.

Theophyl. in Iohn 20.

Math. 28, 18

Ieremy 23, 21

Is

Is it enough to haue learning? No, the *man of God* must also be *holy*. Say, he be well learn'd, and wel liu'd, may he instantly climbe vp into the Pulpit & preach? No; he must first haue an inward *commission* from heauen, and an outward *Ordination* on earth by *imposition of hands*. You may see their *warrant*.

2. Their *Qualification* is inseparable to their *mission*. *Christ* not onely speakes, but workes effectually in them, and giues them a *Fieri faciam*, how vnapt and vnable soeuer they were before. So Math. 4 *Ego faciam vos piscatores hominum*. You made your selues Fishermen, *I will make you Fishers of men*. He doth not in these dayes so enthusiastically inspire men: but sets them first to be Cesternes in the Vniuersity, before they be Conduits in the Countrey. Before they can *minister a word in time*, there must be a time to haue it ministred to them. Ere their *wordes be like app'es of gold, with pictures of siluer*; they must bee refin'd in some *Academicall* fornace, and by much study haue this picture and impression of wisedome set on them.

Math 4.19.

Esay 50.4.

Prou. 25.11.

Neither were these *Apostles* dismissed out of *Christs Colledge*, till they were made *fitte to teach*. *Christ*, that set them vp as *Lights*, & bad them *shine*, made them *shine*; and not as *Ardens* speakes of some since their daies, that are *fumantes, magis quã flammantes*. Both our *Torches*, life and learning must burne brightly. It is for the *Papists* to build vp a *B'ocke-house* of *Ignorance*; and to set dunces ouer fooles; for so the *Iesuites* call their *Seculars*; that they may *both fall into the ditch*. It was a rule with them,

1 Tim. 3, 2.

Hom. in Fest. Sanc. Luc.

them, the very Epitome of their *Canons* in that point.

Qui bene Can, Con, le, poterit bene Presbiter esse. And yet me thinkes, they should be more circumspect in their choyce: for they seeme to magnifie it beyond vs, and make it a *Sacrament*, calling it the *Sacrament* of *Order*. O what you not why? they thinke the *Sacraments conferre grace*, and let him be a deuill before; the *Imposition of handes* shall make him holy enough.

We haue examined their *Commission*, let vs now consider their *Commixtion*. *As Lambs among Wolues*. Alas! it goes harsh, when these two natures meet. It must be miraculous, if one of them come not short home. Yet I finde it propheſied of the daies of the *Gospell*. *The Wolfe and the Lambe shall feede together*. Indeed when *Wolues* become *Lambs*, of which supernaturall effect these *Lambs* are sent forth as instrumentall causes; this *peace* may be fulfilled. But *Wolues*, whiles they are *Wolues*, will not let the *Lambs* liue in quiet. In this *mixture*, there is a *Prescription*, a *Description*. What we must be that are *sent*; what they are amongst whome *sent*.

Esay 65, 25.

The duty of our natures, and nature of our duties is exemplified in this word, *Lambes*. Not that there should bee a *Metamorphosis* or transformation of vs into that kinde of beastes, *literally*. But *as Lambes*. As is sometimes a note of Quality, sometimes of equality, here it is only similitudinary. *As Lambes, as Doues, &c.* Neither is this enioyned *likenesse* catholike, but partiall; we must not be in euery respect, as *Lambes*; but it must be taken in a limi-

ted

ted and qualified ſenſe.

Lambes! Let vs obſerue here, *Quàm ob rem*, *Quain re*. 1. *Wherefore*. 2. *VVherein*, wee muſt bee *Lambes*.

1. *VVherefore*. Good reaſon: he that *ſends* the forth was a *Lambe*. Iohn 1. *Behold the Lambe of God that taketh away the ſinnes of the worlde*. ὁ ἀμνὸς, *the Lambe, that Lambe of God*, euen from his owne boſome: *taking away the ſinne of the world*. Other Leuiticall *Lambes tooke away ſinne* typically; this really. They were ſlaine for the ſins of the *Iewes*, this of all the *world*. There is *tacita antitheſis in* τὸν κόσμου. *Chriſt* was a *Lambe*, (that we may take with vs our Precedent) eſpecially in three reſpects. Of his *Innocency*, *Patience*, *Profite*. Iohn 1,29.

1. For his *Innocency*, Ioh. 8. *VVhich of you can conuince me of ſinne?* You may reproue, can you diſproue? The world traduced him for a blaſphemer, a Samaritan, a Sorcerer, an enemy to *Cæſar*, a boone companion: ſo eaſie is it to auile, and reuile, ſo hard to conuince. The *Church* ſweetly and truly commends him. Cant. 5, 10. *My beloued is white and ruddy, the cheefeſt among tenne thouſand. Candidus ſanctitate, rubicundus paſſione*. He was *white* of himſelfe; made *redde* by the wounds of his enemies. It was not praiſe enough for him, that hee was (as it is ſaid of *Dauid*) *Ore rubicundo*, *of a ruddy colour*: vnleſſe this *redde* had beene firſt grounded on *white*. His paſsion had loſt the vertue of merite, had he not beene innocent. But he was *Agnus ille immaculatus*. 1. Pet. 1. 19. *A lambe*, that *lambe without blemiſh, without ſpot*. Ioh. 8, 46. Cant. 5, 10. *Rupert. in loc.* 1. Pet. 1, 19.

A Sunne without a note, a roſe without a canker, a cleare heauen without any cloud.

2. For his *Patience*. Eſay 53. *He was oppreſſed, he was afflicted, yet hee opened not his mouth: hee is brought as a Lambe to the ſlaughter; and as a ſheep before the ſhearer is dumbe, ſo openeth he not his mouth.* Eſay 53.7. Firſt, the ſhearers fleece him, and then the butchers kill him, yet he *opens not his mouth*: to wit, againſt them, but for them. *Father forgiue them, they know not what they doe.* He wrote that in the duſt, which many engraue in braſſe and marble; wrongs. Behold, the King of heauen is *factus in terris*, & *fractus in terris*: yet calls not fire from heauen to conſume his enemies: but quencheth that fire with his owne blood by them ſhedde; which they in ſhedding it had kindled againſt themſelues. It is probable, that ſome of the agents in his death, were ſaued by his death. O ſtrange inuerſion, wrought by mercy; that *Iuſti in homicidio*, ſhould be made *Iuſti per homicidium*; and that the *blood*, which was ſcarce waſhed from their guilty hands, ſhould now whiten their conſciences. Like that impoſtum'd Souldior; the blow that was thought to haue kill'd him, cur'd him.

3. For his *Profite*. He was *profitable* in his fleece, *profitable* in his fleſh, *profitable* in his blood, in his life, in his death, and after death eternally *profitable*.

1. His *Fleſh* is *meat indeed*; though *non dentis, ſed mentis*. *Our fathers did eate Manna*, which was the food of Angels, as it were; and yet dyed corporally: but whoſoeuer *eate* the God of Angels Ioh. 6, 49.

ſpiri-

ſpiritually, ſhall not dye eternally.

2. His fleece good. We were cold, and naked. Is this all? Nay, and polluted too. The *fleece* of his imputed *Righteouſnes*, keeps vs warme, cloaths our nakedneſſe, hides our vncleanneſſe. Hence the *Prophet* calls him, *The Lord our righteouſneſſe*. Ours not inherent, but imputatiue. 2. Cor. 5. 21. We are made no otherwiſe *the righteouſneſſe of God in him*, then he was made *ſinne for vs*: which was onely by imputation. So Luther, *Chriſtiana ſanctitas non eſt actiua, ſed paſſiua ſanctitas: extra nos eſt iuſtitia noſtra, non in nobis.*

3. His *bloud* excellent, and of moſt tranſcendent vertue; whether *lauando*, or *leuando*: we were *maculati, et mactati*: ſpeckled with corruptions, dead in ſinnes. Not onely as the *Remiſts* ſay, *Biſeaſed*: but as *Paul* ſaith, *Deceaſed*: Ephe. 2, 1. *Dead in ſinnes and treſpaſſes.* His *b'ood* hath recouered our life, our health; and waſhed vs as *white*, as *the ſnow in Salmon.* Thus he is in euery reſpect *profitable* to vs; more then we could eyther *expetere*, or *expectare*; deſerue, or deſire. *Satan* is againſt vs: behold *Chriſt* is with vs; *and wee ouercome him by the bloud of the Lambe.* Reuel. 12, 11.

Now, is *Chriſt* a *Lambe*? then muſt you be *ſicut agni*, *as Lambes*. *Chriſt* is the principall and trueſt exemplar; a generall rule without exception. Imitation doth ſooneſt come, and beſt become Children and Schollers. We are Children. Math. 5. *Loue your enemies, &c. That ye may be the children of your Father which is in heauen.* Math. 5, 45. We are Seruants to *Chriſt*. Io. 13. *Ye cal me Maiſter, & Lord, & ye ſay wel:* Iohn 13, 13.

for so I am. Though we cannot tread in his steppes, we must walke in his path. As *Virgil* of *Ascanius*, sonne to *Aeneas*. *Sequiturq; patrem non passibus aequis.* Now our imitation is confined (not to his miracles, but) to his moralls.

It is fitte the *Disciple* should follow his *Maister*.

Math.16,24. Math.16. *If any man will come after me, let him deny himselfe, and take vp his crosse, & follow me.* Some *follow* him, as *Peter*, *a farre off*. Some goe checke by iowle with him, as the Papists; confounding their owne merits with his, and therein themselues. Some out-runne *Christ*, as *Iames* and *Iohn*. Luke 9. 54. in a preproperous, prepostrous zeale; as hot as Mount *Hecla*. Let vs follow him close, but in meekenesse. *Vis capere celsitudinem Dei? cape prius humilitatem Dei.* We must be *Lambes* accordingly; and that in

Aug.

1. *Patience.* VVe must take vp *Christs crosse*, when we become his Schollers. Not onely beare it, but take it vp. *Tollere* and *Ferre* differ. An Asse beares, man *takes vp*. There is a threefold crosse: Innocent, perient, penitent. *Christ* bore the first: the perishing *theefe* the second: the repentant; and wee all must beare the last. The *lambe*, whether he bee shorne or slaine, is dumbe to complaints.

VVe blesse God, that we are well freed from the *Boners* and butchers of these *lambes*: but wee haue still fleecers enough, too many; that loue to see Learning follow *Homer* with a staffe and a wallet. This we must expect: *Christ* sends vs not as *wolues* among *wolues*, or Shepheards among *wolues*, or *sheepe* about *wolues*; but as *lambes* ἐν μέσῳ λύκων, *in the*

Math.10,16.

mid-

middeſt of wolues; as S. *Mathew* hath it. If they cannot deuoure our fleſh, they will plucke our fleeces; leaue vs nothing but the tag-locks, poore vicaredge tythes: whiles themſelues and their children are kept warme in our wooll, the Parſonage. Nay, and they would clippe off the tag-locks too; rauen vp the vicaredges, if the lawe would but allow them a paire of ſheares. Euery Gentleman thinkes the Prieſt meane; but the Prieſts meanes hath made many a Gentleman.

VVell, he had need be a *lambe* that liues *among* ſuch *wolues*. But as Doctor *Luther* was wont to ſay. *Mitte mundum vadere ſicut vadit, nam vult vadere ſicut vadit*. Merry Latine, but reſolute *Patience*. *Let the world go as it doth, for it will go as it doth*. Let vs comfort our ſelues, as our *Iewell* did his friends in baniſhment. *Hæc non durabunt ætatem*. This world will not laſt euer.

He that enters this holy Calling, muſt be content, as *Paul*, to *dye daily*. 1. Cor. 15. 31. To preach the Goſpell boldly, is to pull the world about our eares; and to coniure vp the furies of hell againſt vs. But

Frangit, et attollit vires in milite cauſa, Propert.

Yet *Patience* is the beſt gameſter; for it winneth, when it looſeth. Hee had neede bee a *Iob*, that liues among the *Sabeans* & *Chaldeans* of our times. Are you diſparaged? ſuffer. Are you deſpiſed? ſuffer. Are you impoueriſhed? ſuffer. This ſame *Bulapathũ* is the beſt hearb in the garden, the hearb *Patience*. It ſhall amaſe them, after all wrongs, to ſee your foreheads ſmoothe, countenances milde,

lippes ſilent, and your habites vn-moued. The *Wolfe* in the *Fable* (oh that it were but a fable) when hee ſees the *Lambe* drinking at the poole, comes blundring into the water and troubles it: then quarrels with the *Lambe*. *Quare turbaſti aquam?* VVhy haſt thou troubled the water?

Sic nocet innocuo nocuus, cauſamq; nocendi Quærit. So *Ahab* the *wolfe* told *Elias* the *lambe*, that he *troubled Iſrael*. As it is truely reported; the Papiſts would haue laide the Gunpowder-treaſon on the Puritaines; if it had beene effected. Hebr 10. *Ye haue need of patience; that after ye haue done the will of God, ye might receiue the promiſe.* But I feare, I haue incited your impatience, by ſtanding ſo long vpon *patience.*

Heb. 10. 36.

2. Time and your expectation call me to the *Innocency* of theſe *Lambes*. It is not enough for them to ſuffer wrongs: but they muſt offer none. For he that doth iniury, may well receiue it. To looke for good, and do bad, is againſt the law of *Retaile*. *Dyoniſius* of *Syracuſa* being baniſh'd, came to *Theodores* Court a ſupplyant; where not preſently admitted, hee turned to his Companion with theſe words. Perhaps I did the like, when I was in the like dignity. VVhen thou receiueſt iniury, remember what thou haſt giuen.

Lex talionis. Valer. Max. lib. 4.

It is no wonder, if thoſe *lambes* be ſtricken, that ſtrike. He that will be an agent in wrongs, muſt be a patient. How ſtrange, and vnproper a ſpeech is this; a contentious *lambe*, a troubleſome Miniſter! How learned ſoeuer ſuch men may ſeeme, they are indeed illiterate. They are bad writers that haue

not

not learnd to ioyne: simple Grammarians, that haue not their Concords. It is obserued of *Lambes*; that *Cætera animalia armauit natura, solum agnum dimisit inermem.* Other liuing creatures *Nature* hath armed; but the *lambe* she sent into the world naked and vnarmed: giuing it neyther offensiue nor defensiue weapons. The Dog hath teeth to bite: the Horse hooses to trample: the Beare nayles to teare: the Oxe hornes to dash: the Lyon pawes and iawes to deuoure: The Bore hath his tush: the Elephant his snowt: the Hinde and Hare haue swift feete, to saue themselues by flight. Onely the *Lambe* hath no meanes, eyther to helpe it selfe, or to hurt others.

Neyther is this our *Innocency* onely to be consider'd, in respect immediately of man, or of iniuries directed to him. But these *Lambes* must bee *innocent*, in regard of God, in regard of their Calling. The Priest in his brest-plate must not onely haue *Vrim* which is *Science*; but *Thummim* which is *Conscience*. VVe haue manifold weakenesse; we must not haue manifest wickednesse. Though wee bee not in *Facto*, we must be in *Fieri*: and not then to begin, when we should be onwards halfe our iourney. *Theodore* required, that the Schoole-maisters for his children should be φιλοθεοι, as wel as φιλοσοφοι: and *Christs Apostles* were not onely *Deputati*, but *Depurati*. Ioh. 13. *If I wash thee not, thou hast no part with me. Bis peccat, qui peccat exemplo.* Vncleansed Ministers are like *Bilha* and *Zilpha*, *Iacobs* maides; that being bound themselues, brought forth children that were free. Such Church-men are like the Pinacles on some Battlements; that point vpward

Ioh. 13, 8.

to

to heauen, but poyse downeward to their Center.

The best *Schooleman* said, that Magistrates and Ministers, when they sinne, do *Peccare in quid essentialiter*: all others but *in quale accidentaliter*. To smoake with the *Indian*, quarrell with the *Frenchman*, court a Lady with the *Venetian*, plot villany with the *Italian*, be proud with the *Spaniard*, cogge with a *Iew*, insult with a *Turke*, drinke downe a *Dutchman*, and tell lyes with the Deuill—for a wager: are workes for *woluer*, not for *lambes*. To conclude; as we haue *Deputation*, we should haue *Reputation*: and because called to be *lambes*, behaue our selues in *Innocence*.

3. Our *Patience* and *Innocency* make vs not complet *lambes*, without our *Profitablenes*. *Malum ferimus, malum non offerimus, bonum proferimus*. VVe offer no euill, we suffer euill, we returne good. It is not enough to suffer wrongs, but we must do none. It is not enough to do no wrong, but we must doe good for wrong. *Bonum pro malo reddere Christianum est*. Euery thing in a *lambe* is good and vsefull. His fell good, his fleece good, his flesh good: *immo et viscera et excrementa commoda sunt*. The *lambes* of God, the Ministers of the Gospell, must vniuersally abound with benefits.

Math 5, 44.

1. To some this *lambe* giues his *fleece*: hee cloathes the naked; and keepes the sicke and poore warme in his wooll. He sees not a *lambe* of *Christ* stripp'd by pouerty; but he lends him one locke, to hide his nakednesse.

Sic vos, non vobis, vellera fertis oues.

2. He is no niggard of his *flesh*. Part of his meate

and

and drinke, and such refections as God hath sent him, he willingly giues. The *Lamb* is not couetous. *If I haue food and rayment*, saith S. *Paul*, *I haue learned to be content*. Couetousnes becomes a *lamb*, worse then rapine a *wolfe*. *Iude* makes it the marke of false *teachers* to *feed themselues*: and *Ieremy* saith, *the winde shall feed them*; nay feed on them, & eate them vp. Saith Gregor. *Consideraте, quid de gregibus agatur, quando lupi sunt pastores!* What shal become of the *Lambes*, vnder the tuition of *Wolues*!

Iude. verse 12

Ier. 22, 22.

Homil. 17. Messis quidem multa, &c.

3. Yea, euen the *bloud* of these *lambes* is *profitable*: which they grudge not to giue for the glory of God, and benefit of the Church, when a iust cause hath called for it. We know that the *bloud* of *Martyrs*, was milke which nourished the Primitiue Infancy of the *Church*, & Gods tythe hath bin paide in the liues of his seruants. Euery drop of *bloud* so spilt hath bin like a grain sowne in mature ground, and brought forth a plenteous haruest of beleeuers. Well may that *lambe of God*, that hath begotte the *Church* by his *bloud* on the Crosse: & stil nourisheth her with the same *bloud* in the *Sacrament*: deseruingly require this Circuncision and tribute of *bloud*, at the hands of his *lambes*. The *Iewes* sacrificed their beasts to God: we equal them in sacrificing our concupiscences and beastly lusts. But we far exceed those typicke times, whē we immolate our soules & bodies to God. What confirmation of faith, where it was weak: what inkindling of zeal, wher it was not; hath been thus effected, the deuout acknowledgment of many, *non obiter*, but *ex professo* hath demonstrated. Innumerable are the benefits redounding to you

by these *Lambes*. They are *eyes to the blinde*, *and feete to the lame*; nurses to infants, and feeders of stronger *Christians*. They lend their eyes to those that cannot see: their feete to those that cannot go: speake comfortable things to the troubled heart; and enforme others in the higher mysteries of saluation. If you truely prized, and duely praised the profites arising to you by them; you would not, as most do, more esteeme a rotten sheep, then a sound Minister.

But I forget my selfe; as if I were so delighted with these *Lambes*, that I knew not how to leaue them. Especially (blame me not, if I be) loth to come *among the wolues*: whereupon, by the next point of my *Text*, and last I purpose now to handle, I am enforced to venture. Of the *Wolfe* I must speak: but I hope it cannot bee said, *lupus in fabula*: there are any such present to heare me.

This is the *Description* of those, among whom the *Lambes* are sent. There is a naturall antipathy of these, one against another; euer since God put *enmity*, an irreconcilable hatred and contrariety, betweene the *seed* of the *Woman* and of the *Serpent*. I haue read, that a string made of *Wolues* guts, put amongst a knotte of strings made of the guttes of sheepe, corrupts and spoiles them all. A strange secret in nature: and may serue to insinuate the malice of these *Lycanthropi* against *Lambes*: that they do not onely persecute them liuing, but euen infest them dead.

No maruell then, if the *lambes* care not greatly for the company of *wolues*. For if one scabbed

sheepe

sheepe infect the whole flocke for *morality*: what will one *wolfe* doe among the *lambes* for *mortality*! Therefore so farre as we may, let vs flye the society of *wolues*. *VVith the mercifull thou shalt shew thy selfe mercifull, &c.* Therefore with the *Poet*; flye wicked company, *et te melioribus offer*. But how can this be, when we are sent as *Lambes in medio luporum*? The *lambe* would not willingly be alone: yet is farre better when solitary, then in *wolnish* society. *Plutarch* speakes of certaine Law-giuers, that wold haue their Priests abstaine from Goats: a luxurious beast, and making men by contact obnoxious to Epilepsie. (As the *Iewes* were commanded in *Leuiticus*, to abstaine from *vncleane* things.) Though we cannot escape the company of *wolues*: let vs abhor all participation of their vices. Psal.18,25. 1.Cor.5,10.

The holy word of God, who can giue most congruous names to natures, often compares the wicked to brute and sauage creatures. God doth not onely send reasonable *man*, to learne wisedome of the vnreasonable beast. So he school'd *Israel* by the *Oxe*, *Balaam* by his *Asse*; and *Solomon* sends the *Sluggard* to the *Pismire*. For it is certaine, that many beasts exceed man in diuers naturall faculties: as the dog in smelling, Hart in hearing, Ape in tasting, &c. But he matcheth degenerate man with beasts of the most notorious turpitudes.

The proud enemies of the *Church* are called *Lyons*. Psal.58. *Breake out the great teeth of the young Lyons, O Lord.* Wilde Boares. Psal.80. *The Boare out of the wood doth waste it: and the wilde beast of the field deuoures it.* Buls. Psal.22. *Many buls haue com-* Psal.58,6. Psal.80,13. Psal.22,12.

passed me: strong Buls of Bashan haue beset me round. And in the same *Psalme*; *Vnicornes.* The *Bull* hath 2. hornes, the *Vnicorne* one. The roaring *Bull*, (I had almost said the roaring Boy) the swaggering Ruffian hath two hornes; *Ishmaels* tongue, and *Esau's* hand: with one horne wounding our bodies and estates, with the other our good names. The *Vnicorne*, that's the *Hypocrite*, the fowle-brested, fayre crested, factious Puritaine hath but one horne: but therewith he doth no smal mischiefe. This *Vnicornes* horne might bee very good, if it were out of his head: but so long as it is there, it hurts rather.

Psal.32,9. *Dauid*, Psal.32. compares refractary men to *horses and mules; which haue no vnderstanding: whose mouth must be held in with bitte and bridle, lest they come neere vnto thee.* The *Mule*, if you heed not, will take his rider in his teeth, and lay him in the manger. And the *Horse*, when hee hath cast his loade, giues him a kind farewel with his heeles. Experience iustifieth this truth amongst vs: for many of our Parishioners are so full of ladish qualities, that the poore Minister can hardly keepe his saddle.

Sometimes we haue the wicked likened to fowles. There is the *Peacocke*, the *proud* man, stretching out his painted and gawdy wings. The desperate *Cock*, the *contentious*, that fights without any quarrell. The house-bird, the *Sparrow*, the Embleme of an incontinent and hote *adulterer*. The *Lap-wing*, the *Hypocrite*; that cryes, *here t'is, here t'is*: here's holinesse: when he builds his nest on the ground; is earthly minded; and runnes away with the shell on

his

his head; as if he were *perfect*, when he is not begunne. There is the *Owle*, the night-bird, the lesuited Seminary; that sculkes all day in a hollow tree, in some Popish vault; and at euen howles his masses, and skreeks downefall and ruine to King, Church, and Common-wealth. There is the *Batte*, the *Neuter*; that hath both wings and teeth, and is both a bird and a beast; of any religion, of no religion. There is the Cormorant, the Corne-vorant; the Mire-drumble, the *Couetous*: that are euer rooting and rotting their hearts in the mire of this world. There is also the *vulture*, that followes armies to prey vpon dead corpses: the *vsurer* that waites on Prodigalls, to deuoure their decaying fortunes. Some haue in them the pernicious nature of all these foule fowles.

VVe may say of a wicked man, as their Schoolegloss saith of their Soule-Priests. *Malus Presbiter aquiparatur Coruo, in nigredine vitiorum, in raucedine vocis, in voracitate oblationum mortuorum, in fœtore spiritus, in garrulitate, et in furto.* Such a man is resembled to a Rauen; in the blacknesse of his vices, in the hoarcenesse of his voyce, in his insatiable voracity, in his stench of breath, in his tatling garrulity, and in theft.

VVee finde the wicked otherwhiles compared to *Dogs*. Psal. 22. *Dogs haue compassed me.* And ver. 20. *Deliuer my soule from the sword, and my darling from the power of the Dog.* And Psal. 59. *They returne at Euening: they make a noyse like a Dog, & go round about the City.* Saith *Paul*, Philip. 3. *Beware of Dogs*, &c. eyther grinning in malice, or barking with reproches,

Psal. 22, 16.

Psal. 59, 6.

Philip. 3. 2.

ches, or biting with miſchiefe.

There is the great Maſtiffe, the *vſurer*; that worryeth all the *lambes* in a Country. The Bloud-hound, the malicious *Murderer*, that kills any man which angers him; relying on a friend in the Court for pardon. There is the nimble Beagle, the cunning *Perſecutor*; that hath alwayes the innocent in the winde. The proud Gray-hound, the gay Gallant, that out-runnes all moderation. The fawning Spaniell, the flattering *Sycophant*, that hath onely learn'd to fetch and carry; to ſpring the Couey of his maiſters luſts, and to arride, and deride him. You haue alſo Setters, Quicke-ſetters I ſhould ſay, that vndoe the Countrey by making Commons ſeuerall. You haue your trencher-dogs, lazie Seruitors, that do nothing, but eate, drinke, play, and ſleepe. There be Tumblers too, luxurious Scortators, and their infectious harlots. Some haue yard-*dogs*, churliſh Porters, to keepe the poore away from their gates. And there be bawling Curres, rurall ignorants, that blaſpheme all godlines vnder the name of Puritaniſme.

To come home, there bee *wolues* euery where in abundance. I doe not meane literally thoſe, whō the Greekes call λυκανθρωπους: whereof I haue read in diuers ſtories. And more authentically reported by Doctor *Ioſeph Hall*, in his ſhort Epiſtolicall diſcourſe of his Trauels, to abound in *Ardenna*; called by the Inhabitants *Lougarous*; in Engliſh, *VVitch-wolues*; witches that had put on the forme of thoſe cruell beaſts. *Ariſtotle* in his ſecond booke of the nature of beaſts, ſaith that in *India* is a *wolfe*, that

hath

hath 3. rowes of teeth aboue, hath feet like a Lyon, face like a man, and the tayle of a Scorpion: his voice like a mans voice, and shrill as a Trumpet: and is ανθρωποφαγος, as these *wolues* are.

But mysticall *wolues*: rauenous in the formes of men: hauing a greater similitude to *wolues* in the disposition of their minds, then dissimilitude in the composition of their bodies. The wicked haue many resemblances to *wolues*. Desire of breuity shall reduce them to foure. *Sterrillity*, *ferocity*, *voracity*, *subtlety*.

1. For *Sterrillity*. The *wolfe* is not very fertile in producing the one kind: (if lesse, better.) But vtterly vnprofitable in any good thing redounding from him. The horse carrieth his Maister, the oxe is strong to draw the plough, the sheepe giues vs wooll for warmth, and flesh for nourishment, the Cowes vdder drops milke into our pailes. The Elephant hath vertue in his tooth, the Vnicorne in his horne, the Ciuet-cat in her sent, the Goate in his blood, the Beuer in his genitals. The dogge hath his seruice, and the catte keepes away vermine: not the ape, but makes some sport; and the very poyson of serpents is by art made medicinall. For hyde, or haire, or horne, or hoofe, or blood, or flesh, most beasts yeeld some profite; but the *wolfe* is good for nothing.

A fitte Embleme of a wicked man; that is vniuersally euill whiles he liues: and not often doth so much good as a hogge when he dyes. Onely death hath bound him to the good forbearance, and restraines him from doing any further mischiefe. Perhaps

haps he may giue away ſome fragments in his Teſtament: but he parts with it in his will, againſt his will: and it is but a part, whereas *Iudas* returned al, yet went to hell. The *wolfe* liuing is like *Rummey Marſh. Hyeme malus, æſtate moleſtus, nunquam bonus.* Tide and time, morning and euening, winter and ſummer, neuer good. Thus euery way is this *wolfe infructuous.*

Lamberts Peramb. of Kent.

2. For *Ferocity.* The *wolfe* is ſauage and cruell; and loues to licke his owne lippes, when they reeke with the luke-warme goare of the *lambes*. There is no ſuch complacency to the wicked, as the wreaking their malicious teenes on the good. If they cannot reach with their clawes, they vomite out fire, or at leaſt ſmoke. *Omnis malitia eructat fumum.* The tongue of ſuch a *wolfe* is often like a warre-arrow, which doubly hurts where it lights. It wounds the fleſh in going in, and it rends it worſe in pulling out. This is the *arrow they make ready on the ſtring, to ſhoote priuily at the vpright in heart.*

Fulgent.

Pſalme 11, 2.

Their *atrocity* is not thus ſatisfied; but if opportunity giue power, they will wound and *worry* the *lambes* firſt, and proclaime their guiltineſſes afterwards. As *Cyrill* obſerues, the *lambe of God* was ſerued by the *Iewes. Primùm ligant; deinde cauſas in eum quærunt.* Firſt they binde him, and then they ſeeke matter againſt him. As it is reported of a Iudge of the Stemery at *Lydford* in Deuonſhire, who hauing hangd a felon among the Tinners in the forenoon, ſate in iudgement on him in the afternoone. So the *wolues* in Queen *Maries* daies, impriſoned the innocent *lambs* that had broken no law; and afterwards

In Ioh. lib. 12. cap. 45.

deuiſed

deuiſed a law to condēn them. And hauing firſt martyrd thē, then held diſputation whether the act were authenticall. Theſe were the ſanguiſugous *wolues*, *Papiſts*. There are ſtill *rapidi, rabidi lupi*, that muſt haue ſomwhat to expiate their ſauage fury. *Auicen* ſpeaks of the *wolfe*; that if the Fiſhermen leaue him no offall, he wil rend their nets. Theſe *Canibals* look for ſomwhat; if it be but for a *Ne noceant*. Other *wolues* are afraid of burning flames: but theſe *Lycanthropi* budge not an inch for all the fire in hell.

3. For *voracity*. The *wolfe* is rauenous of al beaſts; eſpecially the ſhe-*wolfe*, when ſhe hath a litter: and eates the very earth when ſhe hath no other prey, ſaith *Iſiodore*. Theſe myſticall *wolues* rob the Miniſters, & take away the *portion of their meate*, as *Melzar* did from *Daniel*, though againſt our wils; and force vs to liue with *pulſe & water-gruell*. They loue to haue the Prieſt look through a Lattice; & would be loth, all his meanes ſhould keepe his houſe from Dilapidations. The maine policy & piety of many, that would ſeeme to be moſt religious & pure, conſiſts in plotting and parlying how to leſſen the Clergymans eſtate. They grudge not the Merchants wealth, nor enuy the ditation of Lawyers, nor hinder the enriching of Phyſitians. Theſe occupations prouide for their bellies, their bodies, their eſtates. But (as if all were more precious then their ſoules) their whole labor is to deuoure the Miniſters due, and to begger him. I could tel them what *Paul* ſaith, *If wee haue ſowne to you ſpirituall thing, is it a great thing if we ſhall reape your carnall things?* but theſe haue no faith in the *Scriptures*. They are very hot 1 Cor. 9, 11.

for the Gospell, they loue the Gospell: who but they? Not because they beleeue it, but because they feele it: the wealth, peace, liberty that ariseth by it.

To cousen the Ministers of their tythes in priuate; or to deuoure them in publicke, and to iustifie it when they haue done, and to haue the wrested law taking their parts. (But alasse! how should it be otherwise, when it is both Iudges and Iurors owne case too often!) to laugh at the poore Vicar, that is glad to feed on crusts, and to spinne out 20. markes a yeare into a threed as long as his life; whiles the *wolfe* innes a Crop worth three hundred pound *per annum*: this is a prey somewhat answerable to the *voracity* of their throats. Let euery mā, of what profession soeuer, necessary or superfluous; be he a member or scabbe of the Common wealth, liue: so the Priest be poore, they care not.

Aristotle saith, that when *wolues* goe out of their dennes to prey; they first sharpen and whet their teeth with *Origanum*, or wilde Margerom. Before these *wolues* speake in publike, or conferre in priuate, they edge their tongues against the Clergy: and like the mercilesse Spaniards to the Indians, they will set them a great deale of worke, and but a little meate. Let them preach their hearts out: for they will see their hearts out, ere they restore them ought of their owne.

Goe to thou *wolfe*: put that thou hast robbed the *Minister* of into the Inuentory of thy goods: it shall be grauell in thy throat, hookes in the bellies of thy posterity, and ingender destruction to al the rest.

reſt. *Ariſtotle* ſaith, that the wooll of that ſheepe which was deuoured by a *wolfe*, infecteth and annoyeth the wearer. So the goods ſtolne from the Miniſter, though neuer ſo cloſely, is an infectious contagion, and a deuouring peſtilence to thy body, to thy ſtate, to thy conſcience; and will bring all thou haſt to confuſion. The world ſayes now, *Alaſſe poore Lambe*: It ſhall ſay one day, *Alaſſe poore VVolfe*; how art thou caught in the ſnares of Hell! Meane time they lye in the boſome of the *Church*; as that diſeaſe in the breſt, call'd the *Cancer*, vulgarly the *wolfe*: deuouring our very fleſh, if wee will not pacifie and ſatisfie them with our ſubſtance.

4. For *Subtlety*. The Foxe is admired for craft: but he hath not ſtolne all from the *wolfe*. It is obſerued of *wolues*, that when they goe to the fold for prey, they will be ſure to aduantage themſelues of the winde. And *Solinus* reports of them, that they hide themſelues in buſhes & thickets, for the more ſuddaine and guilefull preying vpon Goates and ſheepe. Theſe *Lycanthropi* in our times doe more hurt by their *ſubtlety*, then by their violence. More is to be feared their *pax, quam fax*: *malitia, quam militia*. *Beware of them which come to you in ſheepes cloathing, but inwardly are rauening wolues.* Math. 7, 15.

They haue outſides of *Chriſtianity*, but inſides of rapine. *Intus, linum ſubtilitatis, extra lanam ſimplicitatis demonſtrant.* Saith *Tertullian*. *Quanam ſunt iſta pelles ouium, niſi Chriſtiani nominis extrinſecus ſuperficies?* Greg. Mag. Tertull.

Hic dolus eſt magnus, lupus eſt qui creditur agnus.

If you take a *wolfe* in a *lambe*-skinne, hang him vp,

for he's the worst of the generation.

You will aske how we should know them. A *wolfe* is discerned from a sheepe, by his howling, and by his clawes; *tanquam ex vngue leonem*. For the howling of these *wolues*; you shall heare them barking at the Moone, rayling, reuiling, swearing, blaspheming, abusing, slandering: for this is a *woluish* language. For their clawes. Mat. 7, 16. *By their fruites you shall know them. Etsi non ex omnibus fructibus, tamen ex aliquibus cognoscetis eos.*

Math. 17. 16. *Anselm.*

Their *woluish* nature will burst forth to their owne shame, & the abhorring of all men. Thus saith *Melancthon. Ex malo dogmate, et malis moribus dignoscẽtur.* You see the nature of these *wolues*. O that they would consider it, that haue power to menage thẽ: that they would protect the *lambes*; and as we haue detected their enemies, so punish them. Muzzle the *wolues*, that they may not deuoure the flocks: giue them their chaine and their clog; binde them to the good behauior toward the Minister; and restraine their violences. *Wolues* flye him that is annointed with the oyle of Lyons. If Magistrates would vse that sword, which the *Lyon*, the King hath put into their hands, to Gods glory, the *wolues* would be in more feare and quiet.

Let him that hath *Episcopall* Iurisdiction consider what S. *Bernard* writes to *Eugenius*: that it is his office, *Magis domare lupos, quàm dominari ouibus.* And as they say, the Subiect of the *Canon* law is, *Homo dirigibilis in Deum, et in bonum commune*: so that Court, which is called *Forum spirituale*, should specially consider the publike tranquillity

De Consider. lib. 2.

of

of these *Lambes*, & to eneruate the furious strength of *wolues*.

Let them that are deputed Superuisors of Parishes, Church-wardens; remember that nothing in the world is more spirituall, tender, and delicate, then the conscience of a man: and nothing bindes the conscience more strongly then an oath. Come ye not therefore with *Omne benè*, when there are so many *wolues* among you. If you fauour the *wolues*, you giue shrewd suspition, that you are *wolues* your selues. Is there nothing for you to present? Gods house, Gods day is neglected: the Temples vnrepaired, and vnrepaired too: neyther adorned, nor frequented. Adultery breaks forth into smoke, fame, infamy. Drunkennes cannot find the way to the Church, so readily as to the Alehouse: and when it comes to the Temple, takes a nap iust the length of the Sermon. And yet *Omnia benè still*. Let me say; *Security* and *Partiality* are often the Church-wardens: *Conniuence*, and wilfull *Ignorance* the Sidemen. You wil say, I talke for the profit of the Commissary. I answere in the face and feare of God; I speake not to benefit his Office, but to discharge my owne office.

VVhen all is done, and yet all vndone still, the *lambs* must be patient, thogh *in medio luporũ*. God wil not suffer our labors to passe vnrewarded. *Emittuntur, non amittuntur agni*. VVhen we haue *finished our course*, there is *laid vp for vs a crown of righteousnes, which the Lord, the righteous Iudge shal giue vs at the last day*. *Aristotle* in his *Ethicks* affirmes *vertue* to be only *Bonum laudabile*, making ἐπαίνος to bee the 2 Tim. 4, 8.

adiunct thereof: but his *Felicity* to be *Bonum honorabile*; and giues for the adiunct τίμιον, making it the most honourable thing in the world. But Gods reward to his seruants surmounts all Ethicke or Ethnicke happinesse; bestowing a *Kingdome* vpon his *Lambes* on the *right hand*; whiles the *wolues* and Goates on the *left* be sent away to eternal malediction. Now the *Lambe of God make vs Lambes, and giue vs the reward of Lambes, his euerlasting comforts.*

Amen.

FINIS.

14 JU 58

THE Spirituall Nauigator BOVND For the Holy Land.

Preached at S^t. Giles without Cripplegate, on Trinity Sunday last,
1615.

By THOMAS ADAMS.

Reuel. 15. 2. 3.

I saw as it were a Sea of Glasse, mingled with fire; and they, that had gotten the victory ouer the Beast, and ouer his Image, and ouer his Marke, and ouer the number of his name, stand on the Sea of glasse, hauing the Harpes of GOD.

And they sing the Song of Moses the seruant of God, and the song of the Lambe, saying; Great and marueilous are thy works, Lord God Almighty, iust and true are thy wayes, thou King of Saints.

LONDON,
Printed by William Iaggard, 1615.

THE

Spiritual Navigator

BOUND

for the Holy Land.

TO THE TRVLY Religious M. Crashavv, *M. Milward, M. Dauyes, M.* Heling, with other worthy *Citizens, my very good* Friends.

GEntlemen, *Because you haue iust occasion in your callings to deale often with Merchandise, I haue beene bold to call you a little from your Temporall, to a* Spirituall *Traffique: and haue sent you a Christian* Nauigatour, bound for the Holy Land; *who without question will giue you some relations of his Trauells, worthy two houres perusing. You shall finde a whole Sea sailed through in a short time; and that a large Sea, not a foote lesse then the World. You will say, the description lyes in a little volume: Why, you haue seene the whole world narrow'd vp into a small Mappe. They that haue beene said, after many yeares, at last to compasse it, haue not described all coasts and corners of it. Euen their science hath giuen succee-*

ding generations hope to find out new Lands; and you know, they haue found them. You cannot expect more of two houres discouery, then of seauen yeares. I leaue many things to be descried by others: yet dare promise this, that I haue giuen you some necessary directions for your happiest voyage. Ouer this glassy Sea *you must saile, you are now sayling.* Truth *be your Card, &* the Holy Ghost *your Pilot. Your Course being well directed, you cannot possibly make a happier iourney. The Hauen is before your eyes, where your Sauiour sits with the hand of mercy wafting you to him. You cannot bee* Sea-sicke, *but he will comfort, and restore you. If the Tempest comes, call on him with* Peter, Lord saue vs; *and he will* rebuke the windes and the Seas; *they shal not hurt you.* Storme and tempest, *winds and waters obey his voyce. What Rocks, Gulfes, Swallowes, and the danger (worse then that is called the Terror of the* Exchange, *the Pyrate; one plague which the Deuill hath added to the Sea, more then Nature gaue it) of that great* Leuiathan, *Satan; and other perils that may endanger you, are marked out. Decline them so well as you may; and consider what Prouidence guides your course: this* Sea *is* Before *Gods* Throne. *Keepe you the Cape of* good Hope *in your eye: and what euer becomes of this weake Vessell, your* Body; *make sure to saue the Passenger, your* Soule, *in the day of the Lord* Iesus. *What is here directed you, shall be faithfully prayed for, by him*

That vnfainedly desires
your Saluation,

Tho: Adams.

THE Spirituall Nauigator BOVND *For the Holy Land.*

Reuel. Chap. 4. ver. 6.

Before the Throne there was a Sea of Glasse like vnto Chrystall.

I Haue chosen a member of the *Epistle* appointed by our Church to be read in the celebration of this *Feast* to the most *Sacred Trinity*. There is *One sitting on the Throne*, which is *God* the *Father*: on his *right hand* the *Lambe which was slaine, onely worthy to vnseale the Booke*, which is *God* the *Sonne*: and *seauen Lampes of fire burning before the Throne*, the seauen-fold *Spirit*, which is *God* the *Holy Ghost*. *Vnus potentialiter, trinus personaliter*. Which blessed *Trinity* in *Vnity*, and *Vnity* in *Trinity* inspire mee to speake, and you to heare. *Amen. Before the Throne* &c.

Ieron. Ep. Paulin.

In Apoc. con. 61

The *Reuelation* is a booke of great depth; containing *tot Sacramenta, quot verba*; as many wonders as words, mysteries as sentences. There are other bookes of the Gospell; but *Bullinger* cals this *Librum euangelicissimum*, the most Gospel-like booke, a booke of most happy consolation: deliuering those euentuall comforts, which shall successiuely and successfully, accompany the *Church* vnto the end of the world. It presents, as in a perspectiue glasse, the *lambe of God* guarding, and regarding his *Saints*: & giuing them triumphant victory ouer all his and their enemies. The *writings* of S. *Iohn*, as I haue read it obserued, are of three sortes. He teacheth in his *Gospell* especially *Faith*; in his *Epistles loue*; *hope* in his *Reuelation*.

This last (as of great consolation, so) is of great difficulty. There is *Manna* in the *Arke*, but who shall open it to vs? Within the *Sanctum Sanctorum* there is the *Mercy-seate*; but who shall draw the Curtaine for vs, pull away the *veile*? Our *Sauiour* lies here; (not dead, but liuing) but *who shall roll away the stone for vs*; open a passage to our vnderstanding? The impediment is not *in Obiecto percipiendo*, but *in Organo percipiendi*; not in the obiect to be seene, but in our organ or instrument of seeing it: not in the *Sunne*, but in the dimme thicknes of our sight. God must say vnto vs, as the man of God spake to *Eli* in the name of *Iehouah*. 1. Sam. 2. *Reuelando reuelaui &c. I haue plainely appeared vnto the house of thy father.*

For my owne part, I purpose not to plunge to the depth with the *Elephant*; but to wade with the

lambe

lambe in the ſhallowes: not to be ouer-ventrous in the *Apocalypſe*, as if I could reueale the *Reuelation*: but briefely to report what expoſitions others haue giuen of this branch: and then gather ſome fruite from it, for our owne inſtruction and comfort. Being bold to ſay with S. *Auguſtine*, whoſoeuer heares me, *vbi pariter certus eſt, pergat mecum; vbi pariter haſitat, quærat mecum; vbi errorem ſuum cognoſcit, redeat ad me: vbi meum, reuocet me.* If he be certaine with me, let him go on with me: if he doubt with me, let him ſeeke with me: if he finde out his owne error, let him come vnto me: if mine, let him recall me. *Lib. 1. de Trin. cap. 3.*

VVith purpoſe of auoiding prolixity, I haue limited my ſelfe to this member of the 6. *ver. And before the Throne there was a ſea of glaſſe like vnto Chryſtall.* I finde hereof ſeauen ſeuerall expoſitions. I will lightly touch them, and preſent them onely to your view; then build vppon the ſoundeſt.

1. Some expound this *glaſſy* and *Chryſtal-like Sea*, of *Contemplatiue* men: ſo *Emmanuel Sa*. But I find this foundation ſo weake, that I dare not ſet any frame of diſcourſe on it.

2. Some conceiue it to be an abundant *vnderſtanding* of the *Truth*; a happy and excellent knowledge, giuen to the *Saints*; and that in a wonderfull plentitude: ſo *Ambroſe*. *Per mare hiſtoria, per vitrum moralis, per Chryſtallinum ſpiritualis intelligentia.* By *Sea* is intended an *hiſtoricall knowledge*; by *glaſſe* a *morall*; a *ſpirituall* and ſupernaturall by *Chryſtall*.

3. Some

3. Some vnderstand by this *glassy Sea-like Chrystall*, the *Fulnesse* of all those guifts & graces, which the *Church* deriues from *Christ*. *In him dwels all fulnesse*: yea so aboundant is his *oyle of gladnesse*, that it runnes (as it were) ouer the verges of his *humane nature*, vnto the *skirts of his clothing*; plentifully blessing his whole *Church*. Thus it is conceiued by *Brightman*. As if this *mare vitreum* were an *anti-type* to that *mare fusum*: spoken of 1. Kings 7. this *glassy sea*, to that *molten sea*. Among other admirable works of that heauen-inspired King. ver. 23. *Hee made a molten sea, ten cubites from the one brimme to the other: it was round all about, and his height was fiue cubites: and a line of thirty cubites did compasse it round about, &c. It contained two thousand Baths.* The end why it was made, and vse for which it serued, you shall finde, 2. Chron. 4. *The sea was for the Priests to wash in*. Now this might well seeme to prefigure some great *plenitude*. For otherwise, for *Aaron* and his sonnes to wash in, *Exiguus aliquis vrceolus vel guttulus sufficisset*: some cruet, bason, or laner might sufficiently haue serued.

1 King. 7, 23.

ver. 26.

2. Chro. 4, 6.

4. Some intend this *glassy sea, like to Chrystall*, to signifie *Cœlum Chrystallinum*, the Chrystalline heauen: which they affirme to bee next vnder that heauen of heauens, where the eternall God keepes his Court, and sits in his *Throne*. And somwhat to hearten the probability of this opinion; it is saide here, this *Sea is before the Throne*.

5. Some expositions giue this *sea* for the Gospell. And their opinion is probably deduced from the two attributes, *Glassy* and *Chrystalline*.

1. The first expresseth *perlucidam materiem*, a bright and cleare matter. Which sets a difference betwixt that *legall*, and this *Euangelicall Sea*. That was *ex ære conflatum*, which is *densa et opaca materies*: of *molten brasse*, which was a thicke, duskish, and shaddowy matter; not penetrable to the sight. This is *mare vitreum*, *a Sea of glasse*; more cleare, perspicable, and transparent. That was a *Sea* of *Brasse*, this of *Glasse*. In which disparity this latter farre transcends the former. So that if *Dauid* saide, Psal. 84. *How amiable are thy Tabernacles, oh Lord of Hostes! My soule longeth, yea euen fainteth for the Courts of the Lord*: speaking but of that *Legal Sanctuary*; which was adorned with those *Leuiticall* Ordinances, and *Typicall* Sacrifices: How much more cause haue we to reioyce with *Peter* & those two *brethren*, Mathew 17. to see *Iesus Christ transfigured in the Gospell: his face shining as the Sunne, and his rayment white as the light?* Being not come to the *Mount* of terror, full of *blackenesse, and darkenesse, and tempest*; whereat euen *Moses* himselfe did exceedingly *feare and quake*. But *vnto Mount Sion, vnto the City of the liuing God, the heauenly Ierusalem, and to an innumerable company of Angels. To the generall assembly and Church of the first borne, which are written in heauen, &c.* The greater glory giues vs the greater ioy. For, saith Saint *Paul* sweetly, *If the ministration of condemnation be glory, much more doth the ministration of righteousnesse exceed in glory.* They saw (*Christum velatum*, we *reuelatum*) *Christ* shadowed in the law, we see him manifested in the *Gospel. Great, without controuersie, is the mystery*

Psalme 84, 1.
Heb. 9, 1.
Mathew 17, 1
Heb. 12, 18.
ver. 22.
2 Cor. 3, 9.
1 Tim. 3, 16

mystery of godlines: God manifested in the flesh, iustified in the Spirit, &c. They saw *per fenestram*, wee *sine medio*: they darkely through the windowes, we without interposition of any cloud. Great then is the difference betweene that figuratiue *molten sea of brasse*, and this bright *glassy sea* of the Gospell.

This *Glasse* liuely represents to vs our selues, and our Sauiour. Our selues wicked and wretched, *damnatos priusquàm natos*, condemned before we were borne: sinfull, sorrowfull: cast downe by our owne fault, but neuer restore-able by our owne strength: without grace, *without Christ, without hope, without God in the world*. Our Sauiour descending from heauen to suffer for vs; ascending to heauen to prouide for vs: discharging vs from hell by his sufferings, and interessing vs to heaueh by his righteousnesse. Oh looke in this blessed *Glasse*, and *Behold the Lambe of God taking away the sinne of the world*. Looke in it againe, and behold all the spots and blemishes in your owne consciences: as you would discouer to your eye any blot on your face, by beholding it reflected in a materiall glasse. See, contemplate, admire, meditate your owne misery, and your Sauiours mercy, in this *Glasse* presented.

Eph. 2, 12.

Ioh. 1, 29.

2. *Chrystalline* is the other attribute: which is not *idem significans*, but *plenioris, nec non planioris virtutis*: not signifying the same thing, but of a fuller and plainer vertue, or demonstration. *Chrystallum est quasi expers coloris, accedens proxime ad puritatem aëris.* *Chrystall* is described to bee (as it were voide of colour, as comming next to the simple purity of the ayre. Now as the other attribute

takes

takes from the *Gospell* al *obscurity*: so this takes from it all *impurity*. There is no humane inuentions, carnall traditions, or will-worship mixt with this *Sea*: it is pure as *Chrystall*. *Abundant plagues* shal be *added* to him, that shall *adde to this Booke*: and his *part* shall bee *taken away out of the booke of life*, that shall sacrilegiously *take ought from it*. Reue.22,18.

Let me say: God beholds vs through this *Chrystall, Iesus Christ*; and sees nothing in vs leane, lame, polluted, or ill-fauour'd. What euer our owne proper, and personall inclinations and inquinations haue beene, this tralucent *Chrystall*, the merits and righteousnesse of our Sauiour presents vs *pure* in the eyes of God. Through this *Chrystall Christ* himselfe beholds his *Church*; and then saith: *Thou art all faire, my Loue, there is no spot in thee*. Cant.4,7.

6. There is a sixt opinion. Some by this *glassy* and *Chrystall-sea*, conceiued to be meant *Baptisme*. Prefigured by that *Red sea*. Exod.14. To which *red sea Paul* alludes in the point of *Baptisme*. 1. Cor. 10. *I would not haue you ignorant, how that all our fathers were vnder the Cloud, and al passed through the Sea. And were al baptised vnto Moses in the Cloud, and in the Sea.* Of this minde are *Augustine. Tractat.* 11. in Ioh. *Rupertus. Euthymius.* 1 Cor.10,1,2.

The accordance of the *Type* and *Anti-type* stands thus. As none of the children of *Israel* entred the terrestriall *Canaan*, but by passing the *reade Sea*: so ordinarily, no *Christian* enters the celestiall *Canaan*, but through this *glassy Sea*. The *Lauer of regeneration* is that *Sea*, wherein we must all wash. *Verily, verily, I say vnto thee*: (He said so, that could tell;

and he doubles his asseueration) *except a man bee borne of water and of the spirit, he cannot enter into the kingdome of God.* Ordinarily, no man comes to heauen dry-shod: hee must wade through this ford. The Minister must *irrigare.* 1 Cor. 3. *Iohn Baptist* must powre on *water*: and *Christ* must *Christen* vs *with the Holy Ghost and with fire.* There must bee a *washed* body, a *clensed* conscience. This is that the *Apostle* calls *pure water.* Heb. 10. *Let vs draw neere with a true heart, in full assurance of faith, hauing our hearts sprinkled from an euill conscience, and our bodies washed with Pure water.* So let vs *draw neere*: without this no daring to approach the *Throne* of *grace.* Through this *Sea* we must all saile, the *Holy Ghost* being our Pilot, the *word* of *God* our Compasse; or how should we thinke to land at the hauen of heauen!

Iohn 3,5.

Mathew 3,11

Heb. 10,22.

7. Lastly others affirme, that by this *glassy Sea* is meant the *World.* So *Bullinger*, &c. This being the most generall and most probable opinion, on it I purpose to build my subsequent discourse. A speciall reason to induce me, (as I think, the best light to vnderstand the *Scripture* is taken from the *Scripture*: and as God best vnderstands his owne meaning, so he expounds it to vs by conferring places difficult with semblable of more facility) I deriue from *Reuel.* 15. verse 2. *I saw as it were a Sea of glasse mingled with fire, and they that had gotten the victory ouer the beast, and ouer his image, and ouer his marke, and ouer the number of his name, stand on the Sea of glasse, hauing the harpes of God.* Where the *Saints* hauing passed the dangers of the *glassy sea*, all the

Reuel. 15,2.

perils

perils and terrors of this brittle and slippery *World*: and now setting their triumphant feete on the shores of happinesse; they sing a victorious song. *Great and marvellous are thy workes, Lord God Almighty, iust & true are thy wayes, thou King of Saints.* Praising God with *harpes* and *voices* for their safe waftage ouer the *sea* of this *World*.

Now for further confirmation of this opinion, in the 3. *verse*, the exultation which they sing, is called the *song of Moses the seruant of God*. So that it seemes directly to answere in a sweet allusion, to the deliuery of *Israel* from the *Egyptians*. At what time the diuided waters of the *redde sea* gaue them way; standing vp as a wall on their right hand, and a wall on their left; and that so long, till the little ones, and the women with childe might passe ouer dry-shod. But at last returning to their old course, swallowed vp their pursuers. Immediately hereon, Exodus 15. *Moses* and all *Israel* turning backe to behold the *Egyptians* drown'd in the *sea*, or floting on the waues, whiles themselues stood secure on dry land; they sung a *song* to the *LORD*. The Children of *Israel* hauing passed the *redde sea*, sing a *song* to the *LORD*: the children of GOD hauing past the *glassy sea* sing a song also; and this latter song is called by the name of that first, euen the *song of Moses*. Exodus 14. †

So that the *Analogy* stands thus, 1. The *redde sea* was a type of this *glassy sea, the VVorld*. 2. The olde *Israelites* of the new and true *Israelites*, the *Faithfull*. 3. The *Egyptians* of all wicked persecutors and enemies of Gods Church. 4. *Canaan* the

Land of promise, of *Heauen* the Land of purchase, which *Christ* bought for vs at so great a price. Our Aduersaries like theirs, our dangers like theirs, our wastage like theirs: but the *Countrey* we saile to, far transcends that earthly *Canaan*. That did but flowe with *milke* and *hony* for a time: this with infinite ioy, and illimited glory for euer. Against this construction it is obiected.

1. This *Sea* is before the *Throne*: how can the *World* be so said? *Answ.* Properly: to shew that all things in the World are not subiect to fortune, but gouern'd by *Him that sits on the Throne.*

2. The *world* is rather thicke and muddie: how can it be called *Chrystall? Answ.* Fitly: not in regard of the owne nature; for so it is polluted: but *respectu Intuentis*, in regard of God that beholds it: who sees all things done in it so clearely, as in *Chrystall.*

The *Allegorie* then giues the *World* 1. for a *Sea.* 2. for a *Sea* of *glasse.* 3. Like to *Chrystall.* 4. Lastlie, it is *before the Throne.* Two of the circumstances concerne the *world in thesi*, two in *hypothesi.* It is described *taliter* and *totaliter*: simply, and in reference. *Simply*, what it is in it selfe. *In reference*, what it is in respect of God. The *world* is

- In regard of it selfe a
  - *Sea.* — *A Sea*, for *Tempestuousnesse.*
  - *Sea of Glasse.* — *A Sea of Glasse*, for *Brittlenesse.*
- In regard of God
  - *Like Chrystall*: for Gods eye to see all things in it.
  - *Before the Throne*: subiect to Gods gouernance.

A Sea.

The *World* is not a materiall, but a *Mysticall Sea*. Time was, that the whole *world* was a *Sea*. Gen. 7. *The waters preuailed exceedingly vpon the earth, and all the high hils, that were vnder the whole Heauen, were couered. Fifteene Cubites vpward did the waters preuaile, and the Mountaines were couered.* As a *Poet* accordingly with the *Scripture*: Gen 7.19,20.

Omnia Pontus erant, deerant quoq; litora Ponto.

All was a *Sea*, and that *Sea* had no shores. The Deluge of sin is no lesse now, then was the the deluge of Waters. The *flood* of wickednesse brought that *flood* of vengeance. If their soules had not bene first drowned, their bodies had not bene ouerwhelmed. The same ouer-flowing of iniquity shall at last drowne the *world* in fire.

The *World* may be very fitly compared to the *Sea* in many concurrences.

1. The *Sea* is an vnquiet Element, a fuming & foming beast, which none but the *Makers* hand can bridle. Math. 8. *What manner of man is this, that euen the Winds and the Sea obey him?* The *world* is in full measure as vnruly. It is the *Lord* that *stilleth the noise of the Seas, the roaring of their waues, and the tumult of the people.* Where the *Psalmist* matcheth roaring waues, and roaring men: the raging of the *Sea* with the *madnesse* of the *world*. And yet *God* is able to *stil* them both. The *Prophet* calles the *Sea* a raging creature, and therein yoakes it with the wicked. *The wicked are like the troubled Sea, when it cannot rest, whose waters cast vp mire and dirt.* Math. 8, 27. Psal. 65:7. Esay 57, 20.

Vnà

Aeneid.1. *Vnà Eurusq; Notusq; ruunt, creberq; procellis*
Affricus, et vastos tollunt ad littora fluctus.

Yet the Lord *gathereth the waters of the sea together as an heape: and layeth vp the depth in store-houses.* Psalme 33, 7. Heare God himselfe speake to this boystrous Element. Iob.38. *Hitherto shalt thou come, but no further: and here shall thy proud waues be stayed.* Let me say truely of God, what *Pliny* of *Nature*, in this Element. *Hîc ipsa se Natura vincit numerosis modis.* God, who is maruellous in all his wayes, wonderfull in all his workes; is in the *Sea* most wonderfully wonderfull. It is called *Aequor, quasi minimè aquum*: so (I thinke) the *World mundus, quasi minimè mundus.* Sometime *Fretum à fremitu*; of a boysterous and troublesome nature. The *World* is full of molesting vexations, no lesse then the *Sea.*

1. Sometimes it *swels* with *Pride*, as the *Sea* with waues; which *Dauid* saith, *mount vp to heauen.* Psalme 107. Behold that *Babilonian Lucifer*, saying, *I will exalt my throne aboue the Starres of God. I will ascend aboue the heights of the Clouds: I will be like the most High.* Esa.14,13,14 *Pride* is haughty, and *walks* with a *stretched out neck*, and with an eleuated head: as if at euery steppe it could knocke out a starre in heauen. Especially the *proud* man, like the *Sea*, swels if the *Moone* inclines, if his Mistris grace him. Esay 3,16.

2. *Vaineglory* is the winde, that raiseth vp the billowes of this *Sea.* The off-spring of the reuiued world are erecting a turret, whose battlements were meant to threaten heauen. Did they it in an holy ambition of such neighbourhood? No: they loued not heauen so well. Did they it for security vp- Genesis 11.

on

on earth? Neither: for *Feriunt summos fulgura montes*; the nearer to heauen, the more subiect to thunder, lightning, and those higher inflammations of heauen. Whereas *Procul a Ioue, procul a fulmine*, was the old saying: *Far from Iupiter, far from his thunder*. Their purpose was onely glory in this *world*. And as the *Psalmist* saith, that the winde raiseth the billows of the *sea*. *He commandeth & raiseth the stormy wind: which lifteth vp the waues thereof.* So *Ambition* was the wind, that reared those *waues* and *wals* of *pride*. Psal. 107, 25.

3. The *World* like the *sea*, is blew with enuy, liuid with malice. It is the nature of *worldlings* to ouer-vexe themselues at the successfull fortunes of others. God must do nothing for another man, but his *euill eye* thinkes himselfe wrong'd. He repines at that shower, which fals not on his owne ground. The *pretious balmes* distill'd from heauen on neighbours *breake* the *malicious mans head*. Hee hath in him no honesty, but especially wants an honest eye. He wounds himselfe to see others healed. Neyther are the blowes he giues his owne soule, transient flashes, or lashes that leaue no impression behind them: but markes that he carries with him to his graue: a leane, macilent, affamished body; a soule selfe-beaten blacke and blew.

4. Sometimes it boyles with *wrath*: and herein the *world* and the *sea* are very semblable. A mad & impatient element it is; how vnfit to figure man! Yet such is his indignation; if in the rage and fury of the *sea* there be not more mercy.

There is a time when the *sea ceaseth from her raging*: but the turbulent perturbations of this

 pasion

passion in the *world* continue without remission or interruption. The *angry* man is compared to a Ship sent into the *sea, quæ Dæmonem habet gubernatorem*; which hath the Deuill for the *Pilot*. *Ira mortalium debet esse mortalis.* The anger of mortal man should be mortall, like himselfe. But we say of many, as *Val. Max.* of *Sylla*: *It is a question, whether they or their anger dye first*: or whether death preuents them both together. If you looke into this troubled *Sea* of *anger*, and desire to see the Image of a *man*: behold, you finde fiery eyes, a faltring tong, gnashing teeth, a heart boyling in brine, and drying vp the moysture of the flesh; till there be scarse any part left of his right composition. The tumultuous rage of the *world* so reekes with these passions, that the company of those men is as ominous and full of euill bodings, as the foming *Sea*.

Lactant.

5. The *Sea* is not more deepe then the *World*. A bottomlesse subtlety is in mens hearts, and an honest man wants a plummet to sound it. Pollicy and Piety haue parted company; and it is to be feared, they will hardly euer meete againe. He is counted a shallow fellow, that is, as the *Scripture* commends *Iacob, a plaine man, dwelling in tents*. New deuices, trickes, plots, and stratagems are only in request. Doe you not know the reason hereof? The *world* is a *Sea*; and in this *Sea* is *plaine-dealing* drown'd.

Genesis 25,27

6. There is foming luxury in this *Sea*: a corrupt and stinking froth, which the *world* casts vp. The steame of *lust* in this *mare mortuum* fumes perpetually; poysons the ayre we breathe; and like a

thicke

thicke fogge, riseth vp to heauen, as if it would exhale vengeance from aboue the clouds. This spumy fome is on the surface of the *world*, and runnes like a white leprosie ouer the body of it. Commend the *world*, ye affecters and affected of it: there is a *fome* that spoiles the beauty. Praise it no further then *Naaman* was, 2. King. 5. He was *Captaine of the hoast of the King of Syria, a great man with his maister, and honourable, because the Lord by him had giuen deliuerance to Syria: He was also a mighty man in valor, but he was a Leaper.* There is a blurre in the end of the *Encomium*: a blanke in the Catastrophe: a prickle vnder the rose. *But he was a leaper.* This *verumtamen* marres all. The *world* you say, is *speciosus, speciosus*, beautifull, bountifull; rich, delightfull: But it is *leprous*. There is a *Sea* to it: a filthy *fome* that defiles it. 2 King. 5, 1.

7. The *world*, as the *Sea*, is a swallowing Gulfe. It deuoures more then the *Sea* of *Rome*: yea, and will deuoure that to at last. It swallowes those that swallow it: and will triumph one day with insultation ouer the hugest Cormorants, whose gorges haue bene long ingurgitated with the *world*; *In visceribus meis sunt*: *They are all in my bowels*. The Gentleman hath swallowed many a poore man: the Merchant swallowes the Gentleman: & at last this *Sea* swallowes the Merchant. There are foure great deuouters in the *world*, *Luxury*, *Pride*, *Gluttony*, *Couetousnesse*. The *Prophet Ioel* speakes of foure horrible destroyers. *That which the Palmer worme hath left, hath the Locust eaten: that which the Locust hath left, hath the Canker-worme eaten: and that* Ioel. 1, 4.

which the Canker-worme hath left, hath the Caterpiller eaten. The *Palmer* is *Luxury*: the *Locust Pride*: the *Canker Gluttony*: and you all know that the *Caterpiller* is *Couetousnesse*. *Luxury*, like the *Palmer*, swallowes much in the *world*: that which *luxury* leaues vnspent, *Pride* the *locust* deuoures: the scraps of *Pride*, the *Canker Gluttony* eates, and the fragments of all the former, the *Caterpiller Couetousnesse* soone dispatcheth. These be the *worlds* foure wide-throated *Swallowers*.

These circumstances haue demonstrated (tho first instance of this comparison) the tumultuous *turbulency* of the *world*. There be many other resemblances of it to the *Sea*.

2. *Mare amarum*. The *Sea* is bitter, and therfore called the *sea*. *A quo dominatio, denominatio*. The waters therof are also salt and brinish. Al demonstrates the *world* to haue an vnsauory rellish. So it hath truely; whether we respect the *works* or the *pleasures* of it.

The *workes* of this *Sea* are the *waters* of *Marah*. Exod. 15. If we be true *Israelites*, when we *come to the waters of this Marah, we cannot drinke of the waters of Marah; for they are bitter*. The *workes* of the *world* haue an vnsauory rellish. Would you know what they are? Aske S. Iohn. *All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world*. *Hac tria pro trino Numine mundus habet*. Aske S. Paul. *Adultery, fornication, vncleanesse, lasciuiousnesse, Idolatry, witch-craft, hatred, variance, emulations, wrath, strife, seditions, heresies, enuyings, murthers, drunkennes, reuellings*: These *opera tenebrarum* are *bitter*

Exod. 15, 23.

1 Iohn 2, 16.

Gal. 5, 19.

workes: branches springing from that roote, which beareth *gall and wormewood*. Deut. 29. Sowre and wilde *grapes* which the soule of God abhorreth. As the good *Simon* told the bad *Simon*. Act. 8. *Thou art in the gall of bitternesse, and bond of iniquity.* Deut. 29, 18. Acts 8, 23.

Nay euen the *delights* of the *world* are *bitter, sowre*, and vnsauory. For if *medio de fonte leporum*, there hap not *surgere amari aliquid*; yet *knowest thou not, it will be bitternesse in the end? Reioyce, oh yong man, in thy youth, & let thy heart cheare thee, &c. But know thou, that for all these things, God will bring thee into iudgmẽt.* It may be hony in the Palate, it is gal in the bowels. Iob. 20. *Though wickednesse be sweet in his mouth, though he hide it vnder his tongue: Though he spare it, and forsake it not, but keepe it still within his mouth. Yet his meat in his bowels is turned, it is the gall of Aspes within him.* He that swims in a full *sea* of riches, and is borne vp with whole flouds of delights, is but like a Sumpter-horse, that hath carried the Trunkes all day, and at night his treasure is taken from him, and himselfe turned into a foule stable; perhaps with a gall'd back. The rich *worldling* is but a hir'd Porter, that carries a great load of wealth on his weary backe all his day, till he groane vnder it: at night, when the Sun of his life sets, it is taken from him; and he is turn'd into a foule stable, a squallid graue: perchance with a gall'd shoulder, a raw and macerated conscience. Eccle. 11, 9. Iob. 20, 12.

Say, the delights of this *world* were tollerably sweet; yet eue this makes them *bitter*, that the sweetest ioyes of eternity are lost by ouer-louing them. There was a *Romane*, that in his will bequeathed

a Legacie of a hundred Crownes to the greatest foole. The Executors inquiring in the Citie for such a one, were directed to a *Nobleman*, that hauing left his owne faire reuenues, Mannors & manners, became a Hog-heard. All men consented, that he was the greatest foole. If such a Legacie were now giuen, the Heires neede not trouble themselues in scrutiny: there be fooles enough to be found euery where: euen so many, as there bee *worldlings*: that refusing the honors of heauen, and the riches of glory, turne Hog-keepers, nay rather Hogges; rooting in the earth, and eating huskes.

But how *bitter*, saltish, and vnsauourie soeuer the *Sea* is, yet the Fishes that swim in it, exceedingly like it. The *World* is not so distastfull to the heauenly palate, as it is sweete to the wicked. Who haue learned, though with that *woe* and curse. Esa. 5. *To call good euill, and euill good; bitter sweete, and sweete bitter*. They strip themselues to adorne it; as the *Israelites* did for the *Golden Calfe*; and so adorned, adore it with deuoted hearts. It is their *Baal*, their Idoll, their God. Alas! it is no God; more like, they will finde it a Deuill. M. *Fox* in his *Martyrologie* hath a story of the men of *Corkeram* in *Lancashire*. By a threatning command from *Bonner*, they were charged to set vp a *Rood* in their church: accordingly they compounded with a Caruer to make it. Being made, and erected, it seemes it was not so beautifull as they desir'd it; but with the harsh visage thereof scared their children. (And what should a *Rood* serue for, but to please children and fooles?) Heerdupon they refused to pay the

Esay 5, 20.

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Caruer.

Caruer. The Caruer complaines to the *Iustice*, The *Iustice* well examining and vnderstanding the matter, answeres the Townsmen. Go to, pay the workman; pay him: and get you home, and marke your *Roode* better. If it be not well-fauoured enough to make a God of; it is but clapping a paire of hornes on't, and it will serue to make an excellent Deuill. So adde but your superstitious dotage, couetous oppressions, and racking extortions to the *World*, whereby you gore poore mens sides, and let out their heart-blouds: and though it bee no God to comfort, you shall finde it Deuill enough to confound. The *world* then is extremely bitter in digestion, what euer it be at the first rellish.

Well yet, as salt and bitter as this *Ocean*, the *world* is, there is some good wrought out of this ill. That supreme and infinite goodnesse dehwades his Children from affecting it, by their experienced rartnesse of it. So the Nurse embitters the dugge, when she would weane the Infant. How easily had *Solomon* bene drowned in this *Sea*, had hee not perceined the distastfulnesse of it, when his vnderstanding & sense concludes, *All is vexation*, his affections must needs begin to abhorre it. Gods lets his looke into the *world*, as some go to *Sea*, to be *Sea-sicke*: that finding by experience, what they would not credit by relation, they may loath this troublesom *world*, and long to be in the *Land of promise*. He that once throughly feeles the turbulencie of the *Sea*, will loue the dry land the better, whiles he liues. Our better spirituall health is not seldome wrought, by being first *Sea-sicke*, disquieted with the *worlds* vexations.

Salt

Salt water hath ſometimes done as much good as ſweet: hard things, as ſoft: as ſtones, as well as cotten, are good caſting for a hawke. The crudities of ſin in *Dauids* ſoule were vomited vp by a draught of this *bitter* water. That *profuſe* Sonne would haue beene a longer ſtranger to his *Fathers* houſe; if the *World* had not put him to a Hogges dyet. *Peter* no ſooner ſees the billow, but he eiaculates to *Chriſt*, a ſhort but ſubſtantiall prayer, *Lord, ſaue me.*

Luke 15.

For this cauſe is the *world* made to vs ſo full of afflictions. *Chriſt* promiſeth to giue a reward, but not to take away perſecutions. *Bleſſed are they, which are perſecuted for righteouſnes ſake: for theirs is the Kingdome of heauen.* He doth not ſubtract all ſuffering, but addes a recompence. God doth ſo mingle, and compound, and make them both of one indifferency and reliſh: that wee can ſcarſe diſtinguiſh which is the meat, and which the ſawce; both together noriſhing our ſpiritual health. You ſee the alike diſtaſtfulnes of the *world* and *ſea*. This is the ſecond *reſemblance*.

Math. 5, 10.

3. The *ſea* doth caſt forth her *dead* fiſhes; as if it labourd to purge it ſelfe of that which annoyes it: giuing onely contentfull ſolace and nutriment to thoſe that naturally liue in it. So does the *world*; cõtending to *ſpew* out thoſe that are *dead* to it. 1. Cor. 4. *We are made as the filth of the world, & the off-ſcouring of all things vnto this day.* No maruel if ſhe pukes when we lye on her ſtomack. A body inured to poiſons, growes ſicke & queaſie at the receit of wholeſome nouriſhment. Ioh. 15. *If ye were of the world, the world would loue his owne. But becauſe you are not*

1 Cor. 4, 13.

Iohn 15, 19.

of

of the world, but I haue chosen you out of the world, therefore the world hates you. Not a piece of the *world*, but all the *world*. Math. 10. *You shall be hated of all men for my name sake.* Math. 10, 22.

The *godly* are indeed the very health of the *world*. The *Family* thriues the better, that *Ioseph* but *serues* in. The *City* is forborne so long as *Lot* is in it. The whole *world* stands for the *Elects* sake. And if their number were accomplished, it should bee deliuered to the fire. Yet oh strange! *Elijah* is said to *trouble Israel*: and the *Apostles* are thrust out of Cities for turbulent fellowes. But saith *Ambros.* *Turbatur illa nauis, in qua Iudas fuit.* *The Shippe was troubled wherein Iudas was.* *Christ* was in a Ship with the other *Apostles*, without *Iudas*: behold the winds are still, the sea is calme, the Ship safe. *Christ* was in a Ship with *Iudas* amongst the rest, and *Turbatur illa nauis*: the winde blusters, the waues rore, and a tempest endangers the vessell to ruine.

Benefit multis ex societate boni. One good man doth much good to many. He is not only as manacles to the hands of God, to hold them from the defulmination of iudgements; but is also a happy preuention of sin. He keepes God from being angry: he calmes him, when he is angry. A godly man is like *Dauids Harpe*; he chaseth away the *euill spirit* from the company: and he doth (as it were) coniure the Deuill. For in his presence, (as if he could worke miracles) Impudence growes ashamed, ribaldry appeares chast, drunkennesse is sober, blasphemers haue their lips seal'd vp, and the *mouth of all wickednesse is stopp'd*. This good comes by the good.

Yet because they are *dead* to the *world*, it casts them out. So the *Gergesites* did *cast Christ out of their borders*. Math. 8. So the *Pharisees* did *cast* the Conuert that was *born blind, out of their Synagogue*. Ioh. 9. So the *Antiochians* did *cast Paul* and *Barnabas out of their coasts*. Act. 13. Like Confectioners, that throw away the iuyce of the Orenges, and preserue onely the rindes: or as certaine *Chymists*, that cast all good extractions to the ground, and onely make much of the poison. But if you will not bee picked vp of the *world*, you must adhere close to it, and with alimental congruence please his stomack. Wil you go to the Court? you must be proud, or you shal be despised. Wil you to the city? you must be subtle, or you shall be cheated. Will you to the Country? you must partake of their ignorant and blinde dotage, and ioyne in their vitious customes, or you shall bee reiected. If you liue in the *world*, and not as the *world*, this *Sea* will *spew* you vp, as too holy for their company. But let them. For *God forbid that I should glory, saue in the Crosse of our Lord Iesus Christ, by whom the world is crucified vnto me, and I vnto the world.*

Iohn 9,34. Acts 13,50.

Galath. 6,14.

4. The *Sea* is no place to continue in. No man sailes there to saile there: but as he propounds to his purpose a voyage, so to his hopes a returne. You hold him a prisoner, that is shut vp in close wals; the doore of egresse barred against him. He is no lesse a Prisoner, (though his Iaile bee as large as the *Sea*) that must not let his foot on dryc ground. The banks and shores be his prison walls: & although he hath roome enough for his body, he

is narrow'd vp in his desires. He findes bondage in liberty: the one halfe of the earth is but his prison; and he would change his walk for some little land.

The *world* in like sort, is no place to dwell in for euer. Selfe-flattering fooles, that so esteeme it. Psal. 49. *Their inward thought is, that their houses shall continue for euer, and their dwelling places to all generations*: therefore *they call their lands after their owne names.* As if the *Sea* were for mansion, not for transition. It was a glorious piece of the *world*, which ramished *Peter* desir'd to *build Tabernacles on*: Math. 17. yet it was perishable earth; and it might not be granted. Heauen onely hath *mansions*. Ioh. 14. (*In my Fathers house there are many mansions*; all the world else is but of tottering Tabernacles.) And *immobile regnum*. Heb. 12. *a kingdome that cannot be shaken*; when all the kingdomes and Principalities of the earth shall be ouerturned. This *world* then onely is for wastage.

Psal. 49, 11.

Iohn 14, 2.

Heb. 12, 28.

There is one *Sea* to all men common, but a different home. We are all in this *world* eyther *Strangers* or *Straglers*. The godly are *strangers*. 1. Pet. 2. *Dearely beloued, I beseech you as Pilgrims and strangers, abstaine from fleshly lusts which fight against the soule.* So that aged *Patriarch* acknowledged to the *Egyptian* King. *Few and euill haue the daies of thy seruant beene in his Pilgrimage.* In that true *golden legend* of the *Saints*, it is said of them. *They confessed that they were strangers & Pilgrims on the earth.* The wicked are *straglers* too; and howsoeuer *conentur figere pedes*, and to *take their portion in this life*. Psal. 17. yet they must, with *Iudas*, to *their owne home.*

1 Peter 2, 11.

Heb. 11, 13.

Psal. 17, 14.
Acts 1, 25.

We grow vpward, they goe forward, to heauen or hell, euery man to his *owne place*. Let the rich man promise his soule a *Requiem* here. Lu. 12.20. Let the Atheisticall *Cardinal* of *Bourbon* preferre his part in *Paris* to his part in *Paradice*: yet the *sea* is not to be dwelt on: It is but for wafrage, not for perpetuity of habitation. This is the fourth *Resemblance*.

5. The *Sea* is full of dangers. To discusse the perils of the *sea* belongs rather to the capacity of a Marriner, then of a Diuine. I will onely apprehend so much, as may serue to exemplifie this dangerous *world*.

1. The *Sea* is one of those fearefull elements, wherin there is no mercy. Oh that the *world* had but so much mercy, as might exempt and discharge it of this comparison. But if we take the *world* for the wicked of the *world*, we read that *the very mercies of the wicked are cruell*.

2. There be *Pyrates* in the *Sea*. Alas! but a handfull to that huge army of them in the *world*. Take a short view of them from our most excellent *Postillist*. *Fury* fights against vs, like a mad *Turke*. *Fornication*, like a treacherous *Ioab*; in kisses, it kils. *Drunkennes* is the maister-gunner, that giues fire to al the rest. *Gluttony* may stand for a *Corporall*; *Auarice* for a Pioner; *Idlenesse* for a Gentleman of a company. *Pride must be Captaine*.

But the *Arch-Pyrate* of all is the Deuill; that huge *Leuiathan, that takes his pleasure in this sea*. Psa. 104. And his pastime is, to sinke the fraught of those Merchants, that are laded with holy traffique for heauen. *Canst thou draw out this Leuiathan with an hooke?* Iob. 41.1.2.

hooke? or his tongue with a cord which thou letst down? Canst thou put a hooke into his nose, or bore his iaw thorough with a thorne? Historians speake of a fish that is a speciall, & oft-preuailing enemy to this *Whale*; called by some *Vibuella*, or the *Sword-fish*. The most powerfull thing to ouercome this mysticall *Leuiathan*, is the *sword* of the *Spirit*: which to be seconded with the temporall *sword* of the Magistrate is of singular purpose. Whiles neyther of these *swords* are drawne against this *Pyrate*, & his malignant rabble; no maruel, if they make such massacres on the *sea* of this *world*. Let the *red Dragon* alone, & whilst himselfe comes tumbling downe from *heauē*, he will *draw* downe many *stars* with his tayle.

3. There be *Rocks* in the *sea*; which if a skilfull *Pilote* auoide not warily, he may soone haue his vessel dash'd in peeces. How many Ships haue bene thus castraway! How many Merchants hopes thus split? They call their vessels by many prosperous names: as the *Successe*, the *Good speed*, the *Triumph*, the *Safeguard*; How vaine doth one *Rocke* proue all these titles! The *Rocks* of our *Marine world* are *Persecutions* and *offences*: which lye as thick, as those *fiery serpents* in the *wilderness*, with their venemous and burning stings. Number 1. *Christs* cause and *Christs* crosse go most commonly together: and who shall be sooner offended then *his little ones*? *All that will liue godly in Christ Iesus, shall suffer persecution.* As if it were a fatall kind of destinie to them, not to be euaded. *Woe vnto the world, because of offences*; saith *He* that is able to execute vengance vpon his aduersaries. It *must needs be, that offences come: but woe be to that man* by

2. Tim. 3, 12.

Math. 18, 7.

by whom the offence commeth. It were better for him, that with a *Mil-stone* hung about his *necke, he were drowned in the depth* of the materiall *Sea*: as his soule hath beene already drowned in this *mysticall Sea* of wickednesse. Well, put the worst: if these *Rockes* do shatter vs, if these *persecutions* shall splitte the *Barke* of our life, yet this be our comfort: our death is not *Mors* but *immortalitas*: not a death, but an entrance to life vncapable of dying. *Rockes* in the *Sea* vndoe many a Merchant; these *Rockes* euentually make vs happy: and often we haue iust cause to take vp that saying. *Perieramus, nisi periissemus*; we had bene vndone, had we not bene vndone.

4. Besides *Rockes*, in the *sea* there be also *gulfes*. In the *Sicilian sea* there is *Scylla*, a great *Rocke*: and *Charybdis*, a place of dangerous swallowes: whereout was drawne that prouerbe. *Incidit in Scyllam, cupiens vitare Charybdim.* Mystically, in this *world* there are not onely *Rockes* of *persecutions*, but *gulfes* and *swallowes* of *Errors* and *Heresies*. Let vs beware, lest auoiding the one, we be deuoured of the other. There is a perilous *Gulfe* in the *Romane sea*: (too too many of our nation haue found it.) Dangerous swallowes about *Amsterdam*. It is good to flye from the *Gulfe* of *superstition*; but withall to auoide the *swallow* of *separation*. It is ill turning eyther to the *right hand* or to the *left*: *mediocrity* is the safest way. When *Opinion* goes before vs, it is a great question, whether *Truth* will follow vs. Straglìng *Dinahs* seldome returne, but ruinish'd home. *Singularity* in conceites concerning matters of *Religion*, are as perilous as to follow a plurality

or *multitude* in euill customes. A man may perish as easily in the faire-colour'd waters of *heresie*, as in the muddie of iniquity. What matters it, whether thou be drown'd in faire water or foule, so thou be drown'd. Beware of these *gulfes* and *swallowes*.

5. There be *Straites* in the *sea* of this *world*: those of *Magellan* or *Giberaltare* are lesse dangerous. The hard exigents of hatred, obloquie, exile, penurie, misery? difficult *Straites*, which all *sea*-faring *Christians* must passe by to the Hauen of blisse. Pyrates that care not which way they direct their course, but only watch to rob and spoile, are not bound to these passages. So *worldlings*, that neuer aime or intend for heauen, but to ballace themselues with the wealth of the *world*, from whomsoeuer, good or bad: or howsoeuer, by faire meanes or foule, they attaine it; may keepe the broad *Ocean*, and haue *sea-roome* enough. For *broad is the way of de-* Mathew 7.
struction, and many there be that keepe it. But the godly are bound for the *Coast*, that lyes vpon the Cape of *Bona Speranza*, and they must of necessity passe through these *Straights*. *Straite and narrow is the way that leadeth vnto life, and few there bee that finde it.* But if, like those *Argo-nauts*, wee will saile for the *Golden fleece* of ioy and happinesse, we must be (*militantes inter fluctus*) content with hard *Passages*. It is our solid comfort, (as it was fabled of that *Shippe*, that it was made a *starre* in heauen) that we shall be one day, (*inter sydera triumphantes*) *stars fixed in the right hand of God*, and shining for euer in glory. This is the *fifth* danger of our mysticall *sea*; *Straights*.

6. There

6. There be *Sirens* in the *Sea* of this *world*. *Syrens*? *Hirens*, as they are now called. Those in the materiall *Sea* are described to haue in their vpper parts the proportion or beauty of *women*: downewards they are squalid and pernicious. *Virgo formosa superne, Decidit in turpem piscem*. They inchant men with their voices: and with sweet songs labour *sopire nautas, sopitos demergere*, to lull the Mariners asleepe, and sleeping to sinke and drowne them. What a number of these *Sirens*, *Hirens*, *Cockatrices*, *Courteghians*, in plaine English *Har'ots* swimme amongst vs, happy is it for him that hath only heard, and not bene infected.

Their faces, and their voices promise ioy and iollity; their effects are onely to drowne and shipwracke mens fortunes, their credites, their liues, their soules. A Booke cald *Opus tripartitum* speakes of the *Storkes*; that if they catch one *Storke* leauing his owne mate, and coupling with another, they all fall vpon him, and spoile him of his feathers and life to. But as if this sinne were growne a vertue by custome among vs, there are not wanting, *who knowing the iudgement of God (that they which commit such things, are worthy of death) not onely do the same, but haue pleasure in them that do them*. Rom. 1, 32. If in Authoritie subordinate to inferiour Magistrates (the perswasion of my heart excuseth the higher powers; and the impartiall proceedings of the trulie *Reuerend* and godly *Prelates* of this land testifie it) there were not some conniuence, (God forbid Patronizing) of these enormities for some sinister respects: the *Sirens* about our Riuer of *Thames* should bee (if not

sent

sent swimming to *Graues-end*, yet at least) taken in at *Bridewell* staires.

Perhaps a poore man incontinent may smart for it; but how often dares an Apparitor knocke at a Great-mans gate? If Lust comes vnder the ranke of Honourable, or Worshipfull, who dares tax it? But let as many as would bee one *Spirit* with the *Lord Iesus*, hate to be one *flesh with a Siren*. It is recorded of *Vlysses*, that he stop'd his eares to the incantations of these *Sirens*; and hauing put the rest vnder the hatches, bound himselfe to the Mast; to preuent the power of their tempting witch-crafts. *Vlysses* was held a wise man; sure then they are no lesse then fooles, that prooue and approoue their charmes. No man loues a Gally-pot for the paint, when he knowes there is poison in it. I end in the *Epigram* of a moderne *Poet*.

1 Cor. 6.

Si rerum cupis incolumem seruare salutem,
Sirenum cantus effuge, si nauis eris.

7. Another perill in this mysticall *Sea* is the frequencie of tempests. Some haue *tempestuous lookes*, as *Laban*, Gen. 31. Some *tempestuous hands*, as *Samballat*. Nehem. 4. to hinder the building of *Ierusalem*. Innumerable haue *tempestuous* tongues, as *Ishmael*, *Shimei*, *Rabshakeh*. Such *tempests* haue bene often raised from the vapor of a malicious breath; that whole Kingdomes haue bene shaken with it. Maister *Foxe* mentioneth in his Booke of *Martyrs*, that one in the street crying fire, fire; the whole assembly in S. *Maries* in *Oxford* at one *Mallary's Recantation*, presumed it in the Church. Insomuch, that some laboured at the doores; where through

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the crowd of many, not one could passe: some stucke in the windores: al imagin'd the very *Church* on fire, and that they felt the very molten lead drop on their heads: whereas all was but a false fire; there was no such matter. In like sort scandalous slanders, and iniectiue contumelies begin at a little breach, one calumnious tongue; and get such strength, like mutiners which marching forward, that the *world* soone riseth in an vprore. These are called by *Ambrose*, *Procellæ mundi*. And what *world*-faring *Christian* hath scaped these *stormes*! But saies *Epictetus*. *Si rectè facis, quid eos vereris, qui non rectè reprehendunt?* If thou do rightly, why shouldst thou feare them that blame wrongfully? Doe well, and be happy, though thou heare ill. This is another *danger*, *Tempestis*.

8. There is yet a last perill in the *Sea*; which is the fish *Remora*. A fish as it is described, of no magnitude, about a cubit in length; yet for strength able to stay a Ship. It is recorded, that *Caius Cæsars* Galley was stayed by this fish.

There are many *Remora's* in this *world*, that hinder the good-speed of *Christian* endeuors. Would *Herod* heare and obey *Iohn Baptists* preaching? He hath a *Remora* that hinders him, *Herodias*. Would *Nicodemus* faine come to *Christ*? Feare of the *Iewes* is his *Remora*. Would *Paul* come to *Thessalonica*? The Deuill is his *Remora*. *Wee would haue come to you once and againe, but Satan hindred vs.* Yea euen doth *Christ Iesus* purpose in his infinite mercy to *suffer* for vs, and pre-acquaint his *Apostles* with it: Euen *Peter* will be his *Remora*. *Maister fauour thy*

1 Thessa. 18.

Math. 16. 22.

selfe.

ſelfe. *This ſhall not bee vnto thee*. Hath that forward *young-man* any good mind to follow *Chriſt*? The parting with his goods to the poore is his *Remora*. VVould you haue him that is *rich* follow pouerty?

Such are our *Remora's* now; that hang vpon our armes, like *Lots wife*, deſwading our departure from *Sodome*. Are we inuited to *Chriſts Supper*, the *Goſpell*? Some *Oxen*, or *Farmes*, or a *wiues* idlenes, the pleaſures of the fleſh retards vs. Some buſineſſe of our owne is a *Remora* to Gods buſineſſe. Are we called to ſpeake in the *Truths* cauſe boldly? The awefull preſence of ſome great man is our *Remora*, we dare not. Doth our conſciences prompt vs to parle for the reſtoring of the *Churches* right? Our owne Impropriations, and the eaſie gaine of the tenth of our neighbours goods, are a *Remora*, wee cannot. Are we exhorted in the name of *IESVS CHRIST*, for Gods mercy to vs, to ſhew mercy to his; to feed the hungry, ſuccour the weake, releeue the poore, & make vs friends of our *vnrighteous Mammon* by charity? Alaſſe! the *world*, couetous deſire of gaine is our *Remora*; wee muſt not. Tell the *Couetous* man, that he is not Gods Treaſurer, but his Steward; and blame him for peruerting the end of his Factor-ſhip; there is a Deuill plucks him by the ſleeue, thirſt of gaine, God hee confeſſeth his Maiſter; but the *World* his Miſtriſſe. If you aske him, why he doth not in charitable deeds obey his Maiſter; he anſwers, his Miſtris wil not let him.

VVould the yong man repent? his harlot ſteps forth, and like a *Remora*, ſtayes his courſe. Let

a Sermon touch a mans heart, and begin remorse in him, that he purpose reformation; good fellowship, like a *Remora*, stops him. Yea, let a man in an age, (for rare are the birds that drop such feathers) erect *Hospitals*: Piety and deuotion shall meete with some *Remora's*, that would ouerthrow them. You heare the dangers of the *sea* of the *world*; the *fifth* circumstance of this Comparison.

6. In the *sea* there be ἰχθύες ἰχθυοφάγοι, *fishes* that eate vp *fishes*: so in the *world* ἄνθρωποι ἀνθρωποφάγοι, men that eate vp men. Psal. 14. *Haue all the workers of iniquity no knowledge? who eate vp my people as they eate bread.* Hab. 1. *The wicked man deuoureth the righteous.* Thou *makest men as the fishes of the Sea.* The labours of the poore, euen his whole heritage is worne vpon the proud mans backe, or swallowed downe into his belly. He racks rents, wrings out fines, extorteth, inhanceth, improueth, impouerisheth, oppresseth; till the poore Tenant, his wife, and children cry out for bread: & behold, all buyes him scarse a sute of clothes; he eates and drinkes it at one feast.

Psalme 14, 4.

Oh the shrill cry of our Land for this sinne, and the loud noise it makes in the eares of the Lord of Hoasts! The Father is dead, that kept good hospitality in the Country: and the Gallant, his sonne must liue in *London*; where if he want the least superfluity, that his proud heart desireth: (and how can he but want in the infinite pride of that City?) He cõmits all to a hard Steward: who must wring the last droppe of blond from the Tenants hearts; before the Land-Lord must want the least cuppe to

his drunkennes, the least toy to his wardrobe.

If this be not to eate, swallow, deuoure men, bloud and bones, then the fishes in the *sea* forbeare it. Heare this ye oppressers! Bee mercifull: you will one day be glad of mercy. The yellings of the poore in the Country, are as loud as your rorings in the City. The Cups you drinke, are full of those teares, that drop from affamished eyes, though you perceiue it not. You laugh, when they lament: you feast, when they fast: you deuoure them, that do your seruice. God will one day *set these things in order before you.* Psal. 50, 21

7. The *sea* is full of *Monsters*. Innumerable, and almost incredible are the relations of Trauellers in this punctuall demonstration. As of *Estanus*, a fish chewing the cudde like a beast: of the *Manate*, headed like an Oxe: and of certaine *flying fishes*, &c. And are there not in this *world Men-monsters*? I doe not say of Gods making, but of their owne marring.

You would thinke it prodigious, to see a man with two *faces*. Alasse: how many of these walke daily in our streetes? They haue one face for the Gospell, another for the masse-booke: a brow of allegiance for the King, and a brow of apostacy or treason for the Pope; whensoeuer he shall call for it. You would thinke it a strange defect in nature, to see a man borne without a *head*: why there are innumerable of these *head-lesse* men among vs: who like brute beasts, haue no vnderstanding, but are led by the precipitation of their feet; follow their owne mad affections. Others redundantly haue two

tongues, dissemblers, *hypocrites*: the one to *blesse God*, the other to *curse man made after his Image*. They haue one to sing in a church, another to blaspheme and rore in a Tauerne.

Iames 3.

Some haue their faces in their *feete*; whereas God (*Os homini sublime dedit, cælumq; tueri iussit*) gaue man an vpright countenance, and framed him to looke vpwards; these look not to heauen whence they did drop, but to hell whether they will drop. Insatiable earth-scrapers, couetous wretches; that would dig to the Center to exhale riches. Others haue swords in their lips, a strange kind of people, but common; raylers and reuilers: euery word they speake, is a woumding gash to their neighbours. VVeigh it seriously. Are not these monsters?

8 On the *Sea* men do not walke, but are borne in vessels; vnles, like our Sauiour *Christ*, they could worke miracles. In the *world*, men doe not so much trauell of themselues, as they are carried by the streame of their owne concupiscence. So saith S. *Chrysost. Hîc homines non ambulant, sed feruntur; quia Diabolus cum delectatione compellit illos in mala.* Here *men doe not walke, but are carried*: for the Deuill beares them vpon his backe: and whiles he labours them to hell, winde and tide are on his side. VVhen he hath them *in Profundis Abyssi*, vpon that bottomles depth, he striues to exonerate his shoulders, and doth what he can to let them fall & sinke into the infernall lake. So *Paul* saith, that *temptations and snares, foolish and hurtfull lusts do* (no lesse then) *drowne men in perdition*. You thinke your selues on dry and firme ground, ye presumptuous wantons;

Hom. 7. operis imperf.

1 Tim. 6, 9.

Alasse!

Alasse! you are on the *Sea*, an inconstant *Sea*,

Digitis a morte remoti
Quatuor, aut septem, si sit latissima tæda.

Soone ouer-boord. The windes will rise, the surges will beate, you will be ready to sinke: cry faithfully, and in time with the *Apostles*. *Lord saue vs, or we perish.*

9. Lastly, the *Sea* is that great Cesterne, that sends waters ouer all the earth: conueying it thorow the veines, the springs; till those dispersed waters become Riuers, & then those Riuers run back againe into the *Sea*. This vast *world* scattereth abroad her riches; driues & deriues them by certain passages, as by Cunduit-pipes vnto many men. The rich man shall haue many springs to feed him with wealth: the east & west windes shal blow him profite: industry, policy, fraud, lucke shall contend to giue his diction the addition of more wealth. At length when these springs haue made a brooke, and these brookes a riuer, this riuer runnes againe into the *Sea*. VVhen the rich man hath sucked the *world* long, at last *absorbetur a mundo*, hee is sucked vp of the *world*. VVhatsoeuer it gaue him at many times, it takes away at once. VVarre, exile, prison, displeasure of greatnesse, sutes of law, death, emptie that Riuer in one moment, that was so many yeares a filling.

Mans wealth is like his life, long a breeding, soone extinct. Man is born into the *world* with much paine, nursed with much tendernes, kept in childehood with much care, in youth with much cost. All this time is spent in expectation. At last, being now

now (vpon the point) a man, the pricke of a sword kils him. Euen so is our wealth piled, so spoyled: the *world*, like some politick Tyrant, suffering vs to scrape together abundant riches, that it may surprise vs and them at once.

Innumerable other relations would the *World* and the *Sea* affoorde vs. I desire not to say all, but enough: and enough I haue saide, if the affections of any soule present shall hereby distaste the *world*, and grow heauenly. Oh, what is in this *Sea* worth our dotage! what not worthy our detestation! The sinnes of the *world* offend our God: the vanities hurt our selues: onely the good blessings serue for our godly vse, and to helpe vs in our iourney. *But we know that we are of God, and the whole world lyeth in wickednesse.* Pray we, that this *Sea* infect vs not; especially drowne vs not. Though wee lose, like the *Mariners* in the prophecie of *Ionas*, our wares, our goods, our vessell, our liberties, yea our liues, let vs keepe our *faith*. It is the most dangerous shipwrack, that this naufragous *world* can giue vs, the *shipwracke of faith*. They write of the serpent, that he exposeth al his body to the blow of the smiter, that hee may saue his head. So lose wee our riches, our houses, lands, liberties, liues: but keepe we *Faith* in our *Head, Iesus Christ*.

1 Iohn 5,19.

1 Tim,1,19.

Though we liue in the *world*, let vs *not loue the world*, saith S. *Iohn*. Not *fashion our selues to it*, saith S. *Paul*: hate the vices, the villanies, the vanities of it. Thinke it easier, for that to peruert thee, then for thee to conuert that. Water will sooner quench fire, then fire can warme water. A little

worme-

wormewood embitters a good deale of honey; but much honey cannot sweeten a little wormewood. Call we then on our God to preserue vs, that *the euill of the world* infect vs nor. *Aristotle* saith, if a man take a vessell of earth new and raw, close vp the mouth thereof, throw it into the salt *sea*, letting it lye there a day or two; when he takes it vp, he shall finde fresh water in it. Though wee bee sowsd in this Ocean-*world*, yet if the *Spirit* of *grace* seale vs vp, the brinish waters of sinne shall not enter vs; but we shall be vessels of *grace*, here, hereafter of *glory*.

Amen.

F

THE Spirituall Nauigator, BOVND *For the Holy Land.*

Reuel. Chap. 4. ver. 6.

Before the Throne there was a Sea of Glasse like vnto Chrystall.

IF I haue beene somewhat long on the *Sea*, you will excuse me. It is a great and vaste Element to trauell ouer in so short a time. Some Obseruations I haue giuen you; that I might not crosse the *World* without some fruite of my voyage. Onely what I haue spoken of the *waters*, let it not be drown'd in the *waters*, as the prouerbe saith; not perish in your memories, without some fruite in your liues.

The next circumstance giues the *world*, not only for a *Sea*, but *Mare vitreum*, *a Sea of glasse*. You see, I must carry you further on this Element, and yet at last leaue many coasts vnuisited, much smo-

therd

therd in silence. Let not all be *via nauis*, as the *Wise man* speaketh, the *way of a Ship on the sea*, leauing no tracke or print in your meditations.

This *glassy* attribute shall giue vs obseruable *three* properties in the *world*. 1. *Colour*. 2. *Slipperinesse*. 3. *Brittlenesse*. As certainely as you finde these qualities in *Glasse*, expect them in the *world*.

Colour.

There is a *Glassy colour* congruent to the *Sea*. So *Virgil* insinuates, describing the *Nereades*, certaine *marine Nymphs*.

Milesia vellera Nymphæ
Carpebant Hyali saturo fucata colore. Georg. 4.

And not farre remou'd.

Vitreiq; sedilibus omnes
Obstupuere. Which is spoken, not in respect of the matter, but of the *Colour*, and perspicuity. So *Ouid* in an *Epistle*.

Est nitidus, vitreoq; magis perlucidus amne,
Fons sacer. Sappho. Phaoni.

All the beauty of *Glasse* consists in the *Colour*: and what in the *world*, that is of the *world*, is commendable, *præter Colorem*, besides the *Colour*? A Cottage would serue to sleepe in, as well as a sumptuous Pallace, but for the *colour*. Russets bee as warme as silkes, but for the glistering *Colour*. The *Egyptian bondwoman* giue as much content, as Queene *Vashti*, but for the *colour*. The beauty of the fairest woman is but skin-deep: which if *nature* denies, *arte* helpes them to lay on *colours*. And when they are most artificially complexion'd, they are but walking and speaking pictures. It is the *colour* of

gold, that bewitcheth the auarous: the *colours* of Iewels, that make the Ladies proud. If you say, these are precious and comfortable in themselues: then feed on them; and try, if those mettals can (without meate) keepe your life and soule together.

The truth is: mans corporall eye sees nothing but *colour*. It is the sole indefinite obiect of our sight, whither soeuer we direct it. We see but the *lay-part* of things with these opticke organs. It is the vnderstanding, the soules interiour eye, that conceiues and perceiues the latent vertues. All that we outwardly behold, is but the fashion of the *world*: and S. *Paul* saith, *The fashion of the world perisheth.* 1 Cor. 7, 31. The *colour* fades, and the splendor of things is decayed. That if the *world*, like aged and wrinckled *Helen*, should contemplate her own face in a *glasse*; she would wonder, that for her beauties sake *Troy* should be sack'd and burn'd: mans *soule* endanger'd to eternall fire.

Oh how is the splendor and glory of the *world* bated & empair'd since the originall creation! The skye lookes dusky: the Sunne puts forth a drowsie head: as if he were no longer, as *Dauid* once described him, like *a Bride-groome comming out of his chaber, or a strong man reioycing to runne his race.* Psal. 19, 5. The Moone lookes pale, as if she were sicke with age: and the starres do but twinckle, as if they were dim, and look'd vpon the earth with spectacles. The *Colours* of the *Rain-bow* are not so radiant: & the whole earth shewes but like a garment often dy'd, destitute of the natiue hew.

It is but *colour*, that delights you, ye *worldlings*:

Esau lusts for the *pottage*, because they looke *redde*: and the drunkard loues the wine, because it lookes *redde*, and *sparkles* in the cup. Prou. 23. *Looke not thou vpon the wine when it is redde, when it giueth his colour in the cup, when it moueth it selfe aright.* VVhat babes are we to bee taken with these *colours*, that onely please the eye, or the sensuall part of man, & harme the soule? like children, that play with *Glasse*, till they cut their fingers. Prou. 23, 31.

Auicen saith, that *glasse* among stones, is as a foole amongst men. For it takes all paint, and followes precious stones in *colour*, not in vertue. So does this *world* giue *colours* to her riches, as if there were some worth and vertue in them: till wee are cosen'd of heauenly and substantiall treasures by ouer prizing them. No matter (saith *Isidore*) is more apt to make mirrors, or to receiue painting then *Glasse*. So men decke the *world*, as the *Israelites* did their *Calfe*: and then superstitiously dote vpon it, as *Pigmalion* on his carued *Stone*.

But can *colour* satisfie? Is mans imaginatiue power so dull and thicke, as to be thus pleased? Shall a man toyle to dig a pit, and laboriously draw vp the water, and then muse the while by, and not drink? or drinke, and not haue his thirst quenched? Yes. Thus do we long after earthly things, which obtained giue vs no full content: thus disregard spirituall and heauenly, whereof but once tasting, we go away highly satisfied. Say then with *Bernard*.

Oh bone Iesu, fons indeficiens,
Humana corda reficiens:
Ad te curro, te solum sitiens:
Tu mihi salus sufficiens.

Oh Iesus, fountaine euer flowing,
Thy graces on mans soule bestowing:
To thee I runne with thirsty heart,
And none shall want, though I haue part.

For others it shall be said. *Loe, this is the man* Psal 52,7. *that made not God his strength: but trusted in the abundances of his riches, and strengthen'd himselfe in his wickednesse.* But the faithfull *shall be like a greene Oliue-tree in the house of God*; and of a fresher blee verse 8. then *Daniel*; whom *the mercy of God*, wherein hee *trusts, waters for euer and euer.* The *Colour* of this *glasse*, Sea vanisheth, like the beauty of a flower; and when it is withered, who shall reuiue it? Rub your eyes, and looke on this *world* better: it hath but a surphul'd cheeke, a *colour'd* beauty; which God shall one day scowre off with a flood of fire. Trust not this *Glasse* for reflection; as if it could present you truely to your owne iudgements. It is but a false *Glasse*, and will make you enamor'd both of your selues and it: till at last, the *Glasse* being broken, the *Sea* swallowes you. This for the *Colour*.

2. *Glasse* is a *slippery* metall: a man, that walkes on it, had need be shod as the Germanes, that slide vpon Ice. But go we neuer so steddy on this *glassy sea*; euen the *iust man falls seauen times a day.* How soone are we tripping in our most considerate pace! *Dauid* said, *he would take heed to his wayes*; but how

soone

soone did his *foote slide* vpon this *glasse*! Psal. 94. *When I said, My foote slipperh, thy mercy, oh Lord, held me vp.* Let vs all pray with *him. Hold vp my goings in thy paths, that my foot steps slippe not.* And if we haue stood, let vs magnifie him in the next Psalme. *Thou hast enlarged my steps vnder me, that my feete did not slippe.* For the wicked, how surely soeuer they thinke themselues fixed in the *world*: yet Psal. 73. they are *set in slippery places.* They talke of strong and subtle Wrastlers: but the cunningst wrastler of all is the *world*: for whose heeles hath not it tripp'd vp! The wisest *Solomon*, the strong *Sampson*, haue beene ferched vp by this wrastler and measur'd their length on the ground. How dangerous then is it to runne fast on this *Sea*, wheron men are scarse able to stand! No maruell, if you see them fall in troopes, and lye in heapes: til with their waight they cracke the *Glasse*, and topple into the depth.

There you shall see a knot of Gallants layde along on this *glasse*, that haue runne headlong at *Pride*. There a Corporation of Citizens, that haue runne at *Riches*. Here a rabble of Drunkards that ranne apace to the Tauerne: there a crew of cheaters, that posted as fast to Tyburne. Thus the Deuill laughes to see men so wilfully running after vanity; and this *glassy sea* so easily hurling vp their heeles. It is reported of this *Sea*, that they digge deepe trenches in the ground, and paue the surface ouer with greene turues: that their suspectlesse enemies may thinke it firme ground. This *World* is the deuils vanity *sea*, full of trenches and swallows: which

Psal 94, 18

Psalme 17, 5.

Psal. 18, 35,

Psal 73, 18.

Oh bone Iesu, fons indeficiens,
Humana corda reficiens:
Ad te curro, te solum sitiens:
Tu mihi salus sufficiens.

Oh Iesus, fountaine euer flowing,
Thy graces on mans soule bestowing:
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Psal 94,18

Psalme 17, 5.

Psal. 18, 36,

Psal 73,18.

which hee paues ouer with *glasse*: the way seemes smooth, but it is *slippery*: his intention is mischieuous, *vt lapsu graviore ruamus*, that wee may haue the surer and sorer fall. He that walks on this *slippery glasse* had need of *three helps*. Circumspect *eyes*, sober *feet*, & a good *Staffe* in his hand.

Ephe 5,15. 1 Hee must keepe his *eyes* in his head. Ephe. 5. *See that ye walke circumspectly, not as fooles, but as wise.* *Plinie* writes of the Eagle, that when she wold make the Stagge her prey, shee lights downe betweene his hornes, whence hee cannot shake her: and with dust ready layde vp in her feathers, shee so filleth his eies, that hee blinded, breakes his owne necke from some high cliffe or mountaine. If the deuill can blinde a mans eies with the dusts of vanities, he will easily fling him downe on this *slippery glasse*, and drowne him in this dangerous *Sea*. Neither must our eyes onely bee carefull to descry our way; but of sound and faithfull descretion, not to be deluded with the spectacles, which this *glassy sea* presents vs; so retarding our iourney to heauen. *Plinie* reports, that when the Hunter hath stolne away the Tygresse whelpes, hee scatters in the way great mirrours of *glasse*: wherein when the sauage creature lookes, she seeing her selfe presented, imagines there to be her young-ones: and whiles shee is much troubled to deliuer them, the Hunter scapes. If we stand gazing on the *glassy* mirrours of this *world*; fame, honour, beauty, wealth, wantonnesse: thinking we see therein presented those deare ioyes, wee should seeke for: beholde, Satan in the meane time doth insensibly rob vs of them. Let vs

looke

looke well about vs: we walke vpon *Glasse*.

2. He must haue *sober feet*: he had not need be drunken, that walkes vpon *glasse*. If he be drunken with the vanities of this *world*, he may mistake himselfe, as that drunkard did; who seeing the resultant light of the starres shining in the water about him, thought he had bene translated into heauen: and rapp'd in a great ioy fell a wauing, as he imagin'd, in the ayre, till he fell into the water, not without perill of his life. He that is spiritually drunke, may in like sort imagine the starres to bee fixed in this *glassy Sea*, which are indeed in heauen: and that the *world* can affoord those true ioyes, which are onely to be found aboue. I haue heard of some comming out of a Tauerne well lin'd with lycour, that seeing the shadowes of the chimnies in the streete, made by the Moone; haue tooke them for great blockes, and downe on their knees to climbe and scramble ouer them. So *worldlings*, that are drunke but not with wine; enchanted with earthly vanities, thinke euery shadow which is put in their way to heauen, a great blocke, and they dare not venture. *Sober feete* are necessarily required to our trauell on this *glassy Sea*.

3 Lastly, and mostly: he that would walke stedfastly on this *glassy Sea*, had need of a good *Staffe* to stay him. The best and surest, and that which wil not let him fal; or if he do fal, wil soone raise him, is that *Dauid* speaketh of. Ps. 23. Gods *Staffe*. *Though I walk through the valley of the shadow of death, I will feare no euil: for thou art with me; thy rod and thy Staffe, they comfort me: comfortant*; make me strong, beare and hold me vp. Psalme 23, 4.

Egypt is but a *broken reed*; he that leanes on it shall finde the splinters running into his hand: and *cursed is he that makes flesh his arme*: but who leanes faithfully on this *Staffe*, shal neuer perish. Thus you haue heard this *glassy worlds Slipperinesse*.

3. This *Glasse* denotes *brittlenesse*. Prouerbe and experience iustifie this: *As brittle as glasse*. A fit attribute to expresse the nature of *worldly* things: for *glasse* is not more *fragile*. *The world passeth away, and the lust thereof*, saith S. *Iohn*. Man himselfe is but *brittle* stuffe, and hee is the noblest part of the *world*. *Man that is borne of a woman is of few dayes, and full of trouble. Hee commeth forth like a flower, and is cut downe; he flyeth as a shadow, and continueth not.*

1 Ioh. 2, 17.

Iob. 14, 1.

Sic in non hominem vertitur omnis homo.

Psal. 17, 14.

Let him haue an ample *portion in this life, and his belly* be *filled with Gods hidden treasures*. Let him *be full of children*, and *leaue the rest of his substance to his babes*. Let him be happy in his Lands, in his children: in his successe, and succession. *Yet a little while, and the wicked shall not be: thou shalt diligently consider his place, and shalt not* finde it.

Psal. 37, 10.

Glasse, whiles it is melting hote and soft, is pliable to any forme; but cold and hard, it is brittle. When God first made the *world*, it was malleable to his working hand; to his commanding *word*: for he *spake the word*, & things were created. The next time he toucheth it, it shall breake to peeces, like a pot-sheard. *The heauens shall passe away with a great noise, the Elements shall melt with feruent heate, and the earth also, and the workes that are therein, shall be*

2 Pet. 3, 10.

burnt

burnt vp. *Isiodore* mentions one, that came to *Tyberius* the Emperor with a viall of *glasse* in his hand: and throwing it downe to the ground, it brake not; but onely was bent, which he straiten'd againe with his hammer. But, saith the same Author, the Emperor hang'd him for his skill. How pleasing an inuention should that false Prophet make; that should come, and tell the couetous *worldling*, or luxurious Epicure, that this *glassy world* is not *brittle*; but shal abide euer! But serue him, as the Emperor did; hang him vp for an Atheisticall lyar, that so speaks.

The decay of the parts argues the dotage of the whole. *Aetna*, *Pernassus*, *Olympus* are not so visible, as they were. The *sea* now rageth where the ground was dry: and fishes swimme, where men walked. Hilles are sunke, flouds dryed vp, rockes broken, townes swallowed vp of earth-quakes: plants lose their force, and planets their vertue. The Sunne stoopes like an aged man; as weary of his course, and willing to fall asleepe. All things are subiect to violence and contrariety; as if both the Poles were ready to ruinate their climates. *The end of all things is at hand*: when 1 Pet. 4, 7.

Compage soluta,
Secula tot mundi suprema coaggeret hora.

God hath giuen vs many signes of this. *Portenta, quasi porrò tendentia. Signa habent, si intelligantur, linguam suam.* Signes haue their language, if they could be rightly vnderstood. *Vltima tribulatio multis tribulationibus præuenitur.* There are many calamities preceding the last, and vniuersall calamity of the *world*. No Comet, but threatens; no strange ex-

exhalations, alterations, seeming combustion in the heauens, but demonstrate the generall deluge of fire, that shall destroy all.

Nunquam futilibus peroanduit ignibus æther.

As Gods tokens in the plague pronounce the infallibility of instant death: so these signes of the *worlds* sicknesse, are vant-currers of the destruction.

Men are desirous to buy the Calender; that in the beginning of the yeare they may know what will betide in the end; what dearth, or what death will ensue. Behold; *Christ* and his *Apostles* giue vs a Prognostication in the *Scripture*: fore-telling by *signes* in the Sunne, Moone, Starres, in the vniuersall decay of *nature*, and sicknes of the *world*; what wil happen in this old yeare, what in the new-year, which is the *world* to come. The Mathematicians and Astronomers of the Earth, neuer dream't of an vniuersall Eclipse of the Sunne: onely *Christs Almanacke* reports this.

Math. 24.

All beings are of one of these 4. sorts. 1. Some are from euerlasting, not to euerlasting. 2. Some to euerlasting, not from euerlasting. 3. One only thing is both from, and to euerlasting. 4. The rest are neither to, nor from euerlasting.

1 Some are from euerlasting, not to euerlasting: as Gods eternal *decrees*; which haue an end in their determined time, but had no beginning. So God before all worlds *determined* the sending of his *Son* to dye for vs: but hee came *in the fulnesse of time*, saith the *Apostle*. This *decree* had no beginning; it had an ending.

Acts 2, 23. Galath. 4, 4.

2. Some

2. Some are to euerlasting, nor from euerlasting: as *Angels*, and mens *Soules*; which had a beginning in time, but shall neuer end; because they are created of an immortall nature.

3. One onely thing, which is indeed *Ens Entium*, God himselfe, is both from euerlasting and to euerlasting. For he is an vncreated, and eternal subsistence: *Alpha*, and *Omega*; that *first, and last*; that had neither beginning, nor shal haue ending. VVhō *Plato* call'd τὸ ὄν; and he calls himselfe to *Moses*, ὁ ὤν. *That was, that is, and that is to come*; the same for euer.

4. Other things are neyther from euerlasting, nor to euerlasting: for they had a beginning, and shall haue an end. Of this sort are all *worldly* things. God will giue them their end as he is *Omega*, that gaue them their creation as he is *Alpha*. All these things do decay, and shall perish.

Mors etiam saxis, nominibusq; venit.

Death shall extend the force euen vpon stones and names.

VVho can then deny this *world* to be brittle? we see how slowly the tired earth returnes vs the fruits, which wee trusted her bowels with. Her vsury growes weake, like a decayed debter, vnable to pay vs the interest, she was wont.

Ni vis humana quotannis
Maxima quæque manu legeret. The *World* is lame, and euery member, as it were out of ioynt. It caught a fall in the Cradle, as *Mephibosheth* by falling from his *Nurse*; and the older it waxeth, the more maimedly it halteth. Sinne entred presently

Georg. 1.

after the *worlds* birth, and gaue it a mortall wound. It hath labour'd euer ſince of an incurable conſumption; The nobleſt part of it, *Man*, firſt felt the ſmart, and in his curſe both beaſts and plants receiued theirs. It fell ſicke early in the morning; and hath now languiſhed in a lingring lethargy, till the euening of diſſolution is at hand.

Now, ſince the *world* is a *Sea*, and ſo *brittle*, a *Sea of glaſſe*, let vs ſeeke to paſſe ouer well, but eſpecially to land well. A Ship vnder ſayle is a good ſight: but it is better to ſee her well moor'd in the hauen. Be deſirous of good life, not of long life: the ſhorteſt cut to our hauen is the happieſt voiage. VVho would bee long on the *Sea?* If a ſtorme or wracke do come, let vs ſaue the beſt good: whatſoeuer becomes of the veſſell, thy body; make ſure to ſaue the Paſſenger, thy ſoule, *in the day of the Lord Ieſus.* I haue now done with the *Sea*; and for this point, here caſt anchor.

Thus farre we haue ſuruay'd this *glaſſy Sea* the *world*, in regard of it ſelfe. The other two attributes concerne Almighty Gods *Holding* and *Beholding*, *Guarding* and *Regarding*, his *Seeing* and *Ouer-ſeeing it. Et videt, et prouidet*: he contemplates, he gouernes it. His Inquiſition, and his diſpoſition is here inſinuated. Some-what (and not much) of eyther.

1 That God may moſt clearely view all things being and done in this *world*; it is ſaide to be in his ſight, as cleare as *Chryſtall.* As in *Chryſtall* there is nothing ſo little, but it may be ſeene: ſo there is no-

thing

thing on earth, saide or done, so slight or small, that it may escape his all-seeing prouidence. Heb. 4. *Omnia sunt nuda et patentia oculis eius. There is no creature that is not manifest in his sight: but all things are naked and open'd vnto the eyes of him, with whom wee haue to do.* In vaine men hope to be hid from God. *He that planted the eare, shall he not heare? He that formed the eye, shall he not see?* All the earth is ful of his glory. *Whither shall I go from thy Spirit? or whither shall I flye from thy presence?* It is there amply prooued, that neyther heauen nor hell, nor vttermost part of the sea, nor day nor night, light nor darknesse, can hide vs from his face. *For thou hast possessed my reines, thou hast couer'd mee in in my mothers woombe.* Our sitting, walking, lying downe, or rising vp, the thoughts of our hearts, workes of our hands, words of our lips, wayes of our feet, our reynes, bones, bosomes, and our mothers wombes, wherin we lay in our first informity, are well known vnto him.

Heb. 4, 13.

Psal 94, 9.

Psal. 139, 7.

Quales, mihi dicite, Deus censendus est;
Qui cuncta cernit, ipse autem non cernitur!

Said an old Poet. Zach. 4. *The Lord hath seauen eyes, which runne to and fro through the whole earth.* He is *totus oculus.* Let vs not flatter our selues, with those, Psal. 10. that *say in their heart; God hath forgotten; he hideth his face, he will neuer see it:* and so endeuour to pluck out the *eye* of knowledge it selfe. But there is neither couch in chamber, nor vault in the ground, clouds of day, darknesse of night; bottomes of Mountaines, nor holes of Rockes, nor depth of Seas; secret friend, nor more secret con-

Zach. 4, 10.

Psalme 10, 11

science

science, heauen nor hell, that can obscure or shadow vs from the *eye* of the *Lord*. Whereſoeuer we are, let vs say with *Iacob*. *The Lord is in this place*, though we be not *aware of it*. Gen. 28, 17.

Oh the infinite things and actions, that the *eie* of God sees at once, in this *Chrystal glasse* of the *world*! Some caring to come out of debt, others to get into debt. Some deluing for gold in the bowelles of the earth, others in the bowels of the poore. Some buying and bargaining, others cheating in the market. Some praying in their Closets, others quaffing in Tauernes. Heere some raising their Houses, there others ruining them. *Alterum consummantem matrimonium, alterum consumentem patrimonium.* One marrying, and going to the world; another miscarrying, the world going from him. There run honour and pride *aquis cerutcibus*. There walkes fraud cheeke by iowle with a Tradesman. There stalkes *pride*, with the pace of a Souldiour, but habit of a Courtier; striuing to *adde to her owne stature*: fetherd on the crown, cork'd at the heeles, light all ouer: stretching her legges, and spreading her winges like the Ostrich, with ostentation of great flight: but *nil penna, sed vsus*; not an inche higher or bettet. There slugs *Idlenesse*: both hands are in the bosome, whiles one foote should bee in the stirrop. Hollow in his eare, preach to him: if he will not waken, prick him with goads; let the correctiue Law disciple him. He cries not *Fodere nescio*, but *Fodere nolo*. Not, *I know not how to digge*, but I will not digge.

Heere halts *Opinion*, lame not with the shortneſſe,

neſſe, but length of his legges: one *foote* too long, that marres the *verſe*. There runnes *Policie*, and moues more with an Engine, then many men can do with their hands: leading the life after this rule. *Si occultè, bene.* If cloſe enough, wel enough. There hurries the *Papiſt* to the *Maſſe*, and his wife the Catholique: æquiuocate before a competent Iudge, though *Chriſt* would not before a *Caiaphas*: climbing to ſaluation by an Atturney, and likely to ſpeed by a Proxey.

There ſlides by the meager *ghoſt* of *malice*, her blood drunke vp, the marrow of her bones waſted, her whole body like a meere Anatomy. There flye a crew of *Oaths*, like a flight of diſmall Rauens; croking the *Plague to the Houſe*, where the *Swearer* is. Zach. 5. Nay, ruine to the whole Land. Ier. 23. *For Oathes the Land mourneth.* Here reeles *drunkenneſſe*, with ſwolne eyes, ſtammering feete: befriended of that poore remnant of all his wealth, (the richlie ſtock'd grounds, richly furniſh'd houſe, richly fild purſe, are all waſted; and nothing is left rich but) the noſe. There goes murther from *Aceldama*, the field of blood, to *Golgotha* the place of dead ſculs, and from thence to *Hell-mouth* the valley of fire and torments. There ſee *Atheiſme* projecting to diſplant the Paradiſe of God, and turne it to a wildernes of Serpents. Heauen is held but a Poets fable, and the terrors of hell, like *Hercules* club in the Tragedy, of huge bulke, but ragges and ſtraw are the ſtuffing. Creatures that haue a little time on earth, & then vaniſh. *Turque dicis, Transis Chriſtianus, ipſe eranſis ſine Chriſtianis.* Thou that ſayeſt, the *Chriſtians* per-

riſh, doeſt periſh thy ſelfe, and leaue the *Chriſtians* behinde thee. Whither goe theſe *Atheiſts*? I beleeue not to heauen; for they beleeue there is no heauen. They ſhall neuer haue thoſe ioyes, they would not beleeue. They are not in hell neither: there is no *Atheiſt*. Where then? In hell they are indeede, but not as *Atheiſts*. They no ſooner put their heads within thoſe gates, but *Atheiſme* drops off: they beleeue and feele now, there is a God.

There you ſhall heare *Hypocrites*, a pipient broode, cackling their owne ripeneſſe, when they are ſcarce out of their ſhelles. Whoſe wordes and workes differ, as it is ſeene in ſome Tappe-houſes: when the painted walles haue ſober ſentences on them, as *Feare God, honour the King, watch and pray, be ſober, &c.* and there is nothing but drunkennes and ſwearing in the houſe. There is *Ignorance*, like a ſtrucken *Sodomite*, groping for the way: nay indeede, neither diſcerning nor deſiring it. He ſees neither *Numen*, nor *Lumen*; neither *Diem* the day-light of the Goſpell, nor *Deum*, the God of day and Goſpell.

There goes ſlouenly *Faction*, like a *mal content*, that with incendiary ſcruples labours to deuide *Iudah* from *Iſrael*. It was a ſtrange doome, that *Valens* the Emperour gaue againſt *Procopius*; cauſing him to be ty'd to two great trees bowed forcibly togither, and ſo his body to be pulled aſunder, that would haue pulled aſunder the body of the Empire. The *Humouriſts* thruſt themſelues into this throng, or elſe I would haue ſpared them, and that for loues ſake: but truth of loue muſt not preiudice

loue of *Truth*. If they had as Imperatiue toungs, and Potential hands as they haue Optatiue minds, they would keepe an Infinitiue stirre in the lacerated Church. God sees the malicious *Iesuite* calling vp a Parliament of Deuils, to plot treasons. He heares their damnable consultations: and obserues them, whiles they apparrell bloud-red murther, and blacke conspiracie, in the white robes of Religion. He saw *Garnet* plotting in his study; and *Faulx* digging in the vault; and meant to make the pit, which they digged for others, swallow themselues.

Hee beholds as in a cleare mirrour of *Chrystall* all our impurities, impieties; our contempt of Sermons, neglect of Sacraments, dishallowing his Saboths. Well: as God sees all things so clearely; so I would to God, wee would behold somewhat. Let vs open our eyes, & view in this *Chrystall glasse* our owne workes. Consider we a little our owne wicked courses, our peruerse wayes on this *Sea*. Looke vppon this Angle of the worlde; for so wee thinke, *Anglia* signifies: how many vipers doth she nurse and nourish in her indulgent bosome, that wound and sting her! The Landlords oppression, Vsurers extortion, Patrons Simonie, Commons couetousnesse: our vnmercifulnes to the poore, ouer-mercifulnes to the rich; malice, ebriety, pride, prophanation. These, these are the works, that God sees among vs: & shall we not see them our selues? shall we be vtter strangers to our owne doings? *Be not deceiued. Neither fornicators, nor Idolaters, nor adulterers, nor theeues, nor couetous, nor drunkards, nor reuilers, nor extortioners shall inherite the kingdome* 1 Cor. 6. 9.

dome of God. Let not vs then be such. *Let vs not be desirous of vaine-glory, prouoking one another, enuying one another.* Me thinks here, *vain-glory* stalkes in like a Mountebank-Gallant: *Prouocation*, like a swaggering Rorer: & *Malice*, like a meager and melancholy Iesuite. All these things we do, and God sees in the light: and in the light we must repent them, or God will punish them with euerlasting darknes. You see, how the *world* is cleare to Gods eye, as *Chrystall*.

Gal. 5, 26.

Lastly, this *glassy sea* is not onely as *Chrystall* for the transparent brightnesse; that the Almightyes eye may see all things done in it. But it lyes for situation *before his Throne*; generally for the whole, and particularly for euery member, subiect to his iudgment and gouernance.

His *Throne* signifies that imperiall gouernment, which he exerciseth ouer the *world*. Psal. 9. *The Lord shall endure for euer: hee hath prepared his Throne for iudgement. And he shall iudge the world in righteousnesse; he shall minister iudgement to the people in vprightnesse.* Neither is it all for *Iudgement*: there is not onely a terrible *thunder* and *lightning* flashing from this *Throne*; but out of it proceed comfortable *voyces*: speaking the solaces of the Gospell, and binding vp the broken-hearted. Therefore it is said verse 3. there is a *Raine-bow about the Throne*; which is a signe of Gods couenant, a seale of his eternall mercy towards vs. This is *round about the Seat*; that God can looke no way, but he must needs see it. So that to the faithfull this *Throne* is not terrible. Heb. 4. *Let vs therefore come boldly vnto the Throne of grace, that we may obtaine mercy, and finde grace to helpe*

Psal. 9, 7, 8.

Heb. 4, 16.

helpe in time of need. If there be the fire of *Iudgement*, there is also the raine of *Mercy* to quench it.

Neither is this a transitory *Throne*, subiect to changes and chances, as all earthly *thrones* are: but Heb. 1. *Thy throne, oh God, is for euer and euer: a scepter of righteousnesse is the scepter of thy kingdome.* Lu. 1. *He shall raigne ouer the house of Iacob for euer; and of his kingdome there shall be no end.* Heb. 1, 8. Luke 1, 33.

He that *sittes on the Throne* is not idle; to let all things in the *world* runne at fixe and seauens: but *Omnia non solum permissa a Deo, sed etiam immissa.* So disposing all things, that not onely the good are ordained by him, but euen the euill ordered. The sinne is of man, the disposition of God. But let God alone with *Oportet necessitatis*: let vs looke to *Oportet officij*. *Senacherib* cannot do what hee lists. God can put a *bridle* in his lips, a *hooke in his nosethrils*. Esay 10. *O Assyrian, the rod of mine anger: & the staffe in their hand is mine indignation.* Ieremy 51. *Thou art my battell-axe and weapons of war: for with thee will I breake in peeces the Nations, and with thee will I destroy Kingdomes. Vlterius ne tende odijs.* Go no further vpon Gods wrath thou desperate wicked man. *Greg. Nazian.* speakes of the Emperor *Valentine*, infected with the *Arrian* heresie: that beeing about to write with his own hand, the proscription and banishment of *Basil*; the pen thrice refused to let fall any inke. But when he would needs write, such a trembling inuaded his hand, that his heart being touched, he rent presently, and recanted what he had written. But I presse this point

Lips. Esay 10, 6. Ier. 51, 20.

no

no further, hauing in other places liberally handled it.

The *foure beasts* in the 8. ver. *rest not day & night, saying: Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.* The *Fathers* from these words obserue the mystery of *Trinity* in *Vnity*; and of *Vnity* in *Trinity*: That God is thrice called *Holy*, signifies the *Trinity*: that once *Lord God Almighty*, the *Vnity*. *Fulgent. Quid est, quod ter Sanctus dicitur, si non est vna in Diuinitate substantia?* Let vs then with the *foure and twenty Elders, fall downe before him that sits on the Throne*, ascribing *worship to to him that liueth for euer*: and *casting our Crownes to the ground*, renouncing our owne merits, say to the ternall and eternall *Vnity*, *Thou art worthy, O Lord,* Verse 11 *to receiue glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created. Amen.*

14 JU 58

FINIS.